

A NEW GENERAL HISTORY
OF THE
W O R L D;

Comprehending both the

ANCIENT and MODERN History

OF

Its several EMPIRES, KINGDOMS, and
STATES; their *Chronology, Antiquities,*
Government, Laws, Religion, Learning,
Customs, Manners, Arts, Sciences, Commerce,
and Trade: Buildings, Curiosities of Art and
Nature, &c.

FROM THE

C R E A T I O N,

TO THE

P R E S E N T T I M E:

Collected from the BEST AUTHORS in all
LANGUAGES; and embellished with
proper *Cuts and Maps.*

BY

The joint Labors of SEVERAL learned Gentlemen.

V O L. IV.

L O N D O N:

Printed for W. QWEN, at *Homer's Head*, between the
two Temple-Gates, in Fleet-street.

M.DCC.LXII.

YSC

A

W. R. D.

109

C O N T E N T S.

BOOK III.

The ANCIENT History of EGYPT.

CHAPTER VII.

Of the antiquities, government, laws, religion, learning, customs, manners, arts, sciences, commerce, and trade of the Ancient Egyptians.

B O O K IV.

The MODERN HISTORY of EGYPT.

CHAP. I.

A Summary view of <i>Egypt</i> under the <i>Roman</i> and <i>Grecian</i> emperors, from <i>Augustus Cæsar</i> to <i>Heraclius</i> , containing 664 years	—	Page 75
The persecution of the <i>Jews</i> at <i>Alexandria</i>		78
The general massacre there under <i>Caracalla</i>		88
The <i>Christian</i> religion established in <i>Egypt</i>		94
The rise of MOHAMMEDISM; the <i>Arabs</i> and <i>Saracens</i>		97
The <i>Saracen</i> <i>khalifs</i> ; <i>Mohammed</i> , <i>Abu Becr</i> , <i>Omar</i> , and <i>Othman</i> ; their conquest of <i>Egypt</i>		98—105

B O O K IV. CHAP. II.

The rise, establishment, and state of the <i>Christian</i> church in EGYPT, to its conquest by the <i>Saracens</i>		107
The bishops of <i>Alexandria</i>	—	109—116—120
The <i>Manichæans</i>	—	113
Rise of the <i>Monastic</i> order	—	117
<i>Monothelism</i>	—	122

B O O K

CONTENTS.

BOOK IV. CHAP. III.

The government of Egypt, under its Arabian khalifs, or emperors of the Saracens, who were successors of Mohammed ————— Page 123

I. Race. The SARACEN Kbalifs.

IV. Ali. Hasan. Moawiyah. Yezid. Moawiyah II. Abd'allah. Abd'aimalec. Al Walid. Omar II. Yezid II. Hesham. Al Walid II. Yezid III. Ibrahim. Merwan II. and the abolition of the khalifat in the house of Ommiyah ————— 123—135

The House of Al Abbas.

The khalifs Abd'allah. Al Mansur. Al Mobdi. Musa Al Hadi. Harun Al Rasbid. Mohammed III. Al Mamun. Al Motasem. Harun Al Watbek. Al Motawakkel. Al Montaser. Al Mostain. Al Motazz. Al Mobtadi. Al Motamed ————— 136—150

The Kbalifs of EGYPT; being the Line of Tolun; or the third Dynasty.

Abmed. Kbamarawiyah. Jaish. Harun 151—154

The Kbalifs of Baghdad.

Account of the khalifat of Kairwan. The khalifs Al Moktader. Al Kabir. Al Radi. 155—167

The Line of AL AKSHID.

Mohammed Al Akshid. Mahmud. Ali. Casar. Fawares. ————— 167—169

II. Race. The FATEMITE LINE; or Kbalifs of Kairwan ————— 169—173

The khalif Moezz conquers Egypt 173—177

The Description of Old Cayro ————— 178—184

The khalifs Al Aziz. Al Hakem. Al Thaber. Al Montaser. Al Mostali. Amer. Hafed. Al Dbaser. Al Favez. Al Aded ————— 185—196

NURO'DDIN, emir of Damascus, invades Egypt, which is conquered by his general Sbairacub, whose nephew Salaba'ddin establishes a new monarchy in Egypt 197

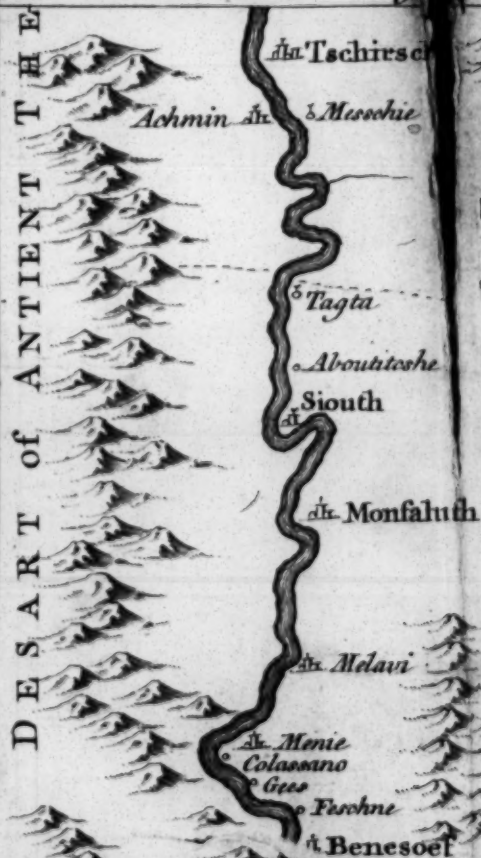
End of the Fatemite line ————— 207

On the family of the sultan SALAHA'DDIN, or SALADIN ————— 210

Modern Egypt; or Course of the
the Places situated upon its Borders
Derri in Nubia to Delta, according

with
from
Jordan

THE
DESERT of ANTIEN
T

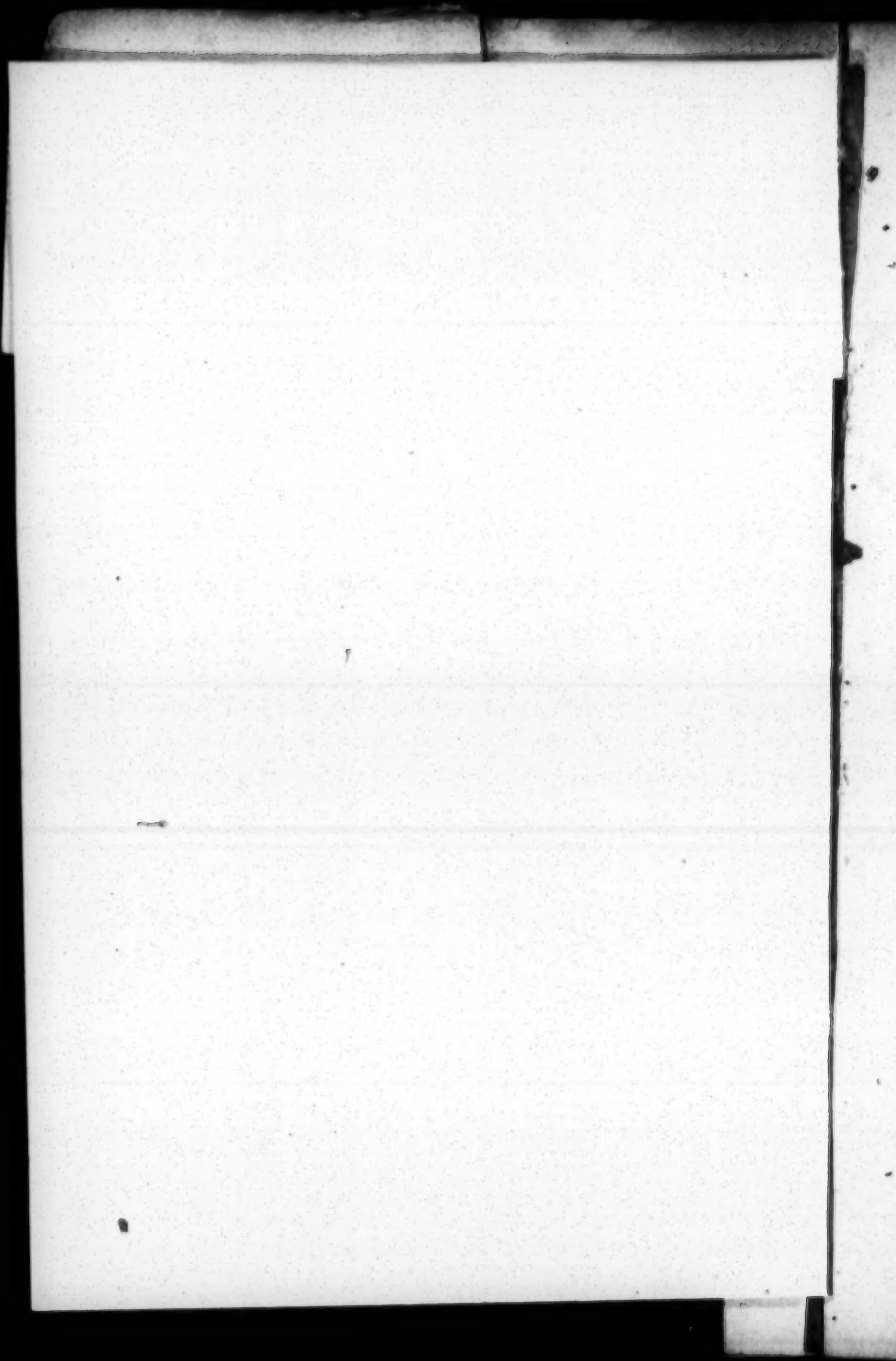


KINGDOM of SENNAR

Derri vel Dir

GREAT DESERT of NUBIA





BOOK III.

The History of EGYPT.

CHAP. VII.

Of the *Antiquities, Government, Laws, Religion, Learning, Customs, Manners, Arts, Sciences, Commerce, and Trade of the Ancient EGYPTIANS.*

Remark. **I**T is of no small consequence in the study of history, to take notice of the different customs of countries; the invention of arts; the various manners of living, building, fighting, disposing of sieges, or defending towns; of building ships, and sailing; the ceremonies of their marriages, funerals, and sacrifices; in short, whatever relates to *customs and antiquities*.^a Every one of these parts contains a great many others: For instance, under the title of religion are comprehended the gods, priests, and temples; the sacrifices, feasts, vows and oblations, oracles, and predictions: under the title of political

VOL. IV. B govern-

^a Rollin's *Peltes Lettres*, vol. III. p. 149.

government, the comitia or assemblies, the different offices of magistracy, the laws and judgments; and so of all the rest.^b

It is of great moment, as we read, to observe carefully the origin of arts and sciences; their different progress, declension, and fall: the rare and curious facts, which occur upon this subject; the illustrious men, who have excelled in them; and the princes who have made the study of them flourish, by giving protection and encouragement to such persons as have distinguished themselves by their skill in any art. Yet this study, if carried too far, has its rocks and dangers. There is a kind of obscure and ill managed learning, which is employed only upon questions equally vain and frivolous, which hunts after what is most abstruse and uncommon in every subject, and is almost wholly confined to the discovery of such things as are absolutely superfluous, and of which it is often better to be ignorant than to know.^c *Seneca* complains of this bad taste, which took its rise among the *Grecians*, was transferred to the *Romans*, and began to seize the whole nation. He observes, that there is in point of study, as in every thing else, a vicious excess and intemperance; that it is no less blameable to collect, at a vast expence, an heap of useless knowledge, than of superfluous furniture; and that this sort of learning is only calculated to
make

^b *Ibid.* vol. IV. p. 164.

^c *Ibid.* 159.

make men impertinent. Speaking of *Didymus*, the famous grammarian, who had wrote 4000 volumes, wherein he examined abundance of useless questions, not worth remembering; "I should have thought him wretched enough, says *Seneca*, if he had been condemned only to read such a heap of trifles,"^d It is to be little acquainted with the value of time, to employ it in the study of such difficulties and obscurities, as are unnecessary, and often trifling and vain.^e We should remember what *Quintilian* says, that it is a foolish and pitiful vanity to be over curious in knowing all that authors have said upon a subject; and that such an occupation very idly wastes the time and pains which ought to be better employed.^f

We have already treated of the antiquity and government of *Egypt*, under its ancient kings;^g as also of their principal deities, *Osiris*, *Isis*, *Typhon*, and *Orus*;^h their dynasties;ⁱ grand periods of their history;^k and the reigns of the *Egyptian* kings, from *Menes* the first monarch, in the year of the world 1816, to *Cleopatra*, their last ancient monarch, in the year of the world 3974,^l comprehending the space of 2158 years. We shall now proceed

B 2 to

^d *Sen. Epist.* 38. ^e *Cicer.* l. I. n. 19.

^f *Quintil.* l. I. c. 8. ^g See vol. II. p. 150—157.

^h *Ibid.* 157—160. ⁱ *Ibid.* 161—173. ^k *Ib.* 174.

^l See vol. II. p. 175—vol. III. p. 19—60—68. to the end of that volume.

to give some further account of their manners, customs, and antiquities.

Polity and Laws. The *Egyptians* are most worthy of our attention, of all the nations of antiquity, and we are particularly interested in their history. From them, by an uninterrupted chain, all the most polite and best constituted nations of *Europe*, have received the first principles of their laws, arts, and sciences. The *Egyptians* instructed and enlightened the *Greeks*, who performed the same beneficent office to the *Romans*: and these lords of the world were not ashamed to borrow from the *Greeks*, the knowledge which they wanted, which they afterwards communicated to the rest of mankind, and of which we are in possession to this day.^m

In whatever light we view the *old Egyptian* nation, it conveys the greatest honor to human nature, of all the ancient states. The *Egyptians* present us with excellent models of all kinds of laws, arts, sciences, morals, and politics: but the more curious and interesting the history of this people is, the more it is to be regretted, that it should be involved in darkness and obscurity.

It is certain that the monarchical form of government was established among the *Egyptians* from the earliest antiquity. They had the advantage of being governed for many ages by
sovereigns

^m *Coguet's Origin of Laws, &c.* vol. I. p. 47.

sovereigns born in the bosom of their country; and, in these first ages, this kingdom enjoyed long peace and great tranquility. We need not be surprized to observe the real state of *Egypt*, about 430 years after the flood, when *Abraham* was forced by a famine to go down into that country. *Egypt* was then a very flourishing kingdom, able to support its own inhabitants, and even to afford strangers relief. If we go on, and observe the idea the scriptures give us of the state of *Egypt* in the days of *Jacob*, we shall still more clearly discover many marks of a powerful monarchy, whose constitution and government were well regulated and thoroughly understood. We see a kingdom divided into several provinces; a council composed of persons of the greatest wisdom and experience; well-chosen ministers; different prisons for the confinement of criminals; a priesthood enjoying settled revenues; public granaries; a trade in slaves; and a commerce which must have been considerable: all sufficient indications that this people must have been very early civilized.ⁿ

The king, priests, and soldiery made the three estates of the kingdom, which was originally divided into a certain number of nomes, or provinces. This division must have been very ancient; for we find it had taken place in *Joseph's* time. Historians add, that

B 3

all

ⁿ *Ibid*, p. 50. *Genes.* c. xxxix, xli. xlvii.

all the inhabitants of *Egypt* were distributed into three classes; priests, soldiers, husbandmen and mechanics. *Strabo* informs us further, that, in consequence of this primordial division, the lands of each province were divided into three parts, and one allotted to each class: but *Herodotus* and *Diodorus* inform us, the *Egyptians* were subdivided into several other classes, which might have taken place in the very earliest times.^o

The *Egyptians* were exceedingly exact and vigilant in the administration of justice; believing that upon it entirely depended the support or dissolution of society. Their highest tribunal was composed of thirty judges; and the person who at once possessed the greatest share of wisdom, probity, and public esteem, was placed at the head of this tribunal. The king furnished these judges with every thing necessary for their support; to the end, that being free from domestic cares, they might devote their whole time to the execution of the laws. Thus honorably subsisted by the generosity of the prince, they administered justice gratuitously to the people, who have a natural right to it; among whom it ought to have a free circulation, and among the poor more than the rich, because the latter find a support within themselves; whereas the very condition of the former exposes them more to injuries,
and

^o *Herod.* l. II. *Diod.* l. I. See our vol. II. p. 155.

and therefore calls louder for the protection of the laws. No advocates, or council, were seen in this tribunal; nor were even the parties allowed to plead their own causes. All trials were carried on in writing, and the parties themselves drew up their own processes. They dreaded that false species of eloquence which moves the passions, and dazzles the mind. Truth could not be expressed with too much plainness, as it was to have the only sway in judgments; because in that alone the rich and poor, the powerful and weak, the learned and ignorant, were to find relief and security. To prevent the long protraction of suits, the parties were allowed only to make one reply on each side; and when all the evidence necessary for their information was given in to the judges, they began their consultations. As soon as the affair was thoroughly canvassed, the president gave the signal for proceeding to a sentence, by taking in his hand a little image adorned with precious stones, which hung at a chain of gold about his neck. This image had no eyes, and was the symbol used to represent truth: and when judgment was given, the president touched the party who had gained his cause with it; which was the form of pronouncing sentences. According to an old law, the kings of *Egypt* made the judges take an oath at their installation, that if the king should command them to give
an

an unjust sentence, they would not obey such a command.^p

All their laws were contained in eight books, and no nation ever preserved their laws and customs longer than the *Egyptians*. Historians say but little of the civil laws of *Egypt*; and the following were the principal of their penal laws.

Wilful murder was punished with death, whatever might be the condition of the murdered person, whether he was a freeman or a slave. Perjury was also punished with death; because that crime attacked both the gods and men: the majesty of the gods was trampled upon by invoking their name to a false oath; and sincerity and honesty, which make the strongest tie of human society, was thereby broke among men.^q — Whoever had it in his power to save the life of a man, who was going to be killed, and did not, was punished with death. If he was not able to defend the person assaulted, he was bound to inform against the author of the violence; and if he neglected this, he was to receive a certain number of stripes, and he kept three days without food. Thus the subjects were a guard and protection to one another; and the whole body of the community united against the designs

^p Goguet, I. 56. *Rollin's Ancient History*, v. I. p. 32.

^q *Diod.* l. I.

signs of the bad.^r — The *Egyptians* contrived an extraordinary punishment for parricides; for they forced little pieces of reeds, about a finger's length, into all parts of their bodies, and then surrounded them with faggots of thorns, to which they set fire.^s — As for those unnatural parents who had killed any of their children, they were not put to death. The *Egyptians* exempted them from the common fate of murderers; but invented a punishment for them more severe than death. These wretched parents were obliged to hold in their arms, the dead bodies of their murdered children, in public, for three days and three nights successively, amidst the guards which surrounded them.^t — No person was allowed to be useless to the state; but every man was obliged to enter his name and place of abode in a public register, that remained in the hands of a magistrate; as also to annex his profession, and in what manner he lived. If such a person gave a false account of himself, he was immediately put to death.^u — The conduct of the *Egyptians* towards pregnant women who were to be put to death, does honor to their wisdom and equity; for their execution was delayed till after they were delivered. This law, so agreeable to humanity and right reason,

^r Diod. I. I. Goguet. I. 57. Rollin, I. 33.

^s Ibid.

^t Goguet, 58.

^u Rollin, I. 33

reason, has been adopted by all civilized nations.^w

Those who discovered any secrets of the state to its enemies, had their tongues cut out. — Those who counterfeited the current coin, the royal seal, or the seals of private persons, together with such as used false weights or measures, were condemned to have both their hands cut off. Public notaries who had forged false deeds, were condemned to the same punishment. — Adultery by consent was punished in the man by a thousand stripes given with rods; and in the woman, with the loss of her nose. — Whoever committed a rape on a free woman, was castrated. — Thus every one was punished in that part which had been instrumental to the crime.^x

False accusers underwent the same punishment as the accused should have undergone, in case of conviction. — Mutiny and desertion were punished only by degradation and disgrace; which nothing but brave actions could wipe away.

According to the *commercial laws*, which are said to have been made by *Bocchoris*, if a man borrowed money, without giving a note in writing for it, he was discharged from the debt, if he would make oath that he was not indebted to his creditor. The oath in this case, was very solemn, and preceded by sacrifice. —

^w *Coguet*, I. 39.

^x *Ibid.* 52. 59.

crifice.—In cases where the debt was acknowledged, the interest was not to exceed the double of the principal lent. The goods of the debtor, and not his body, were answerable for the debt; for his body was claimed by the city or place where he lived, which had the greatest interest in him, and had a right to his service both in peace and war. They thought it impolitic that an useful member of the public should be permitted to fall a sacrifice to the cruelty or avarice of a private person.^y — To prevent borrowing of money, the parent of idleness and fraud, *Apychis* made a law, whereby no man was permitted to borrow money, without pawning to the creditor the body of his father, which every *Egyptian* embalmed with great care, and kept reverentially in his house. But it was equally impious and infamous to suffer this precious pledge to be unredeemed; and he who died without discharging this duty, was deprived of the customary honors paid to the dead;^z nor could he have the liberty of burying any person descended from him, which was accounted the greatest ignominy.

We are told, that polygamy was allowed in *Egypt*, except to priests, who could marry but one woman: and whatever was the condition of the woman, whether free or a slave,
her

^y *Diod.* l. I. *Herod.* l. II. *Goguet*, V. III. p. 13.

^z *Rollin*, I. 33. *Diod.* l. I. *Herod.* l. II. *Goguet*, III. 14.

her children were deemed free and legitimate. — And yet, *Herodotus* says, the *Egyptians* were only permitted to marry one wife. One custom that was practised in *Egypt*, shewed the profound darkness into which such nations as were most celebrated for their wisdom have been plunged. This was the marriage of brothers with their sisters, which was not only authorized by the laws; but even, in some measure, was a part of their religion, from the example and practice of such of their gods, as had been the most antiently and universally adored in *Egypt*; that is *Osiris* and *Isis*.^a

That trial which the character of every *Egyptian* underwent after his death, may be ranked among their penal laws. It is generally known, how much the ancients were concerned about the disposal of their bodies after death; and to be deprived of burial was considered as the greatest of calamities. In *Egypt*, no one could hope for the honor and advantages of a funeral, but by virtue of a public and solemn decree. The tribunal which pronounced these awful decrees, was composed of forty judges; and as soon as a man died, his friends informed that court of the time they designed to bury him. The judges assembled on the day appointed, when the law permitted any person to accuse the deceased, who was refused the honors of burial,
if

^a *Ibid.* *Goguet*, I. p. 52.



if he was convicted of having lived ill : on the contrary, if no reproach was fixed on his memory, they pronounced his panegyric with a loud voice, and buried him honorably. The ancients have remarked, that, in these funeral orations, they never once mentioned the rank or family of the deceased. Nobility of birth or blood was a thing unknown among the *Egyptians*, who thought every man noble alike.^b

The most surprizing and admirable circumstance of this public inquest is, that even royalty was not exempted from it; kings being subjected to it as well as others. The *Egyptians* had so profound a veneration for the sacred persons of their kings, that they never ventured to condemn any of their actions as long as they lived : but this could not screen them from that trial all were obliged to undergo after death. On the day appointed for the royal funeral, a public audience was held, according to law, where all complaints and accusations were received against the deceased monarch. The priests began the solemnity with pronouncing his panegyric, and celebrating his good actions. If the monarch had really reigned well, the innumerable multitudes who attended, answered the priests with loud acclamations : but a general murmur ensued, if he had reigned ill ; and some kings

VOL. IV.

C

have

^b *Diod.* l. I. p. 38. *Geguz.* l. 60. See our v. H. p. 74

14 *The History of EGYPT.*

have been deprived of burial, by the decision of the people.^c

This custom of judging their kings after their death, may be traced up to the earliest ages of the *Egyptian* monarchy; and it appeared so wise a practice to the *Israelites*, that they in part adopted it. We see in scripture, that the kings who reigned ill, were not buried in the sepulchre of their fathers:^d and *Josephus* informs us, that this custom was also observed in the time of the princes of the *Asmonean* line.^e

*Religion and
Priests.*

The superstition of the *Egyptians* was so great, that no nation in the world ever betrayed such ridiculous weaknesses, both as to the objects and the forms of their worship,^f We have already given an account of the eight celestial and principal deities, *Osiris*, *Isis*, *Jupiter*, *Vulcan*, *Ceres*, the *Ocean*, *Minerva*, and *Pan*: as also of the *Egyptian* priests.^g

Besides the celestial and eternal gods, they had also terrestrial and mortal deities, which had merited the honors paid them, by the benefits they had conferred on mankind during their

^c *Ibid.*

^d II Chron. c. xxi. v. 19, 20. c. xxiv. v. 25. c. xxviii. v. 27. II Kings, c. xxi. v. 26.

^e *Joseph. Antiq.* l. XIII. c. xxiii.

^f *Goguet* I. 355. *Rollin*, I. 37.

^g See our vol. II. p. 155.—157.—161.

their lives. Some of these bore the same names with the celestial gods, and others had proper names of their own, such were the *Sun*, *Cronus* or *Saturn*, *Rhea*, *JUPITER* or *Ammon*, *Jano*, *VULCAN*, *Vesta*, *Hermes* or *Mercury*, *Osiris*, *Venus*, *PAN*, *Arueris*, *Nephtys*, *Harporates*; and others.ⁿ *Serapis* is said to have been an upstart deity, introduced by one of the *Ptolemies* at *Alexandria*. But they had a great number of gods of different orders and degrees; which we shall omit, because they belong more to fable than to history.

Besides these gods, the *Egyptians* worshipped a great number of beasts; as the *Ox*, *Dog*, *Wolf*, *Hawk*, *Crocodile*, *Monkey*, *Ibis*, and *Cat*. Not contented with offering incense to animals, they carried their folly to such an excess; as to ascribe a divinity to the pulse and roots of their gardens; for which they are ingeniously reproached by the satyrist.ⁱ But this

C 2

fact

ⁿ *Diod. l. i. p. 5: 11.*

ⁱ " Who has not heard where *Egypt*'s realms are nam'd,
What monster-gods her frantic ions have fram'd?
Here *Ibis* gorg'd with well-grown serpents; there
The *Crocodile* commands religious fear.
A *Monkey*-god, prodigious to be told!
Strikes the beholder's eye with burnish'd gold:
To godship here blue *Triton*'s scaly herd;
The river progeny is there prefer'd.
Through towns *Diana*'s pow'r neglected lies,
Where to her *Dogs* aspiring temples rise i

And

16 *The History of EGYPT.*

fact does not appear well enough attested to merit much attention. *Herodotus, Plato, Aristotle, Diodorus, and Strabo*, make no mention of this singular superstition paid to vegetables, which was too extraordinary to be passed over in silence by them. The severe humour of *Juvenal* might make him draw the picture much more ridiculous and odious than the original.^k

The *Egyptians* have been exposed to great railleries, on account of their stupid veneration for such animals. What indeed can be said for the father of a family, who takes more pains to save his *Cat*, than to extinguish the flames, when his house is on fire? What can we think of a soldier returning from war, who loads himself with cats, though he wants necessary bread? or what name can we give that sottish adoration which a great part of *Egypt* paid the *Crocodile*? The blindness of these infatuated people was so great, that they were transported with joy, when their children were devoured by that fierce creature. The mothers of these unfortunate victims felt a singular satisfaction from such fatal accidents, glorying

And should you *leeks* or *onions* eat, no time
Would expiate the sacrilegious crime.
Religious nations sure, and blest abodes,
Where ev'ry orchard is o'er-run with gods."

Juvenal's Satir. XV.

^k *Coguet, I. 355.*

fyng that they had produced an agreeable nourishment for the divinity they worshipped: and the men, when reduced to the last extremities of want and famine, would rather eat one another, than touch one of the sacred animals.!

Diodorus confesses that it was much easier to relate the horrid extravagancies of the *Egyptians* about their sacred animals, than to procure belief from such as had not seen them. They had always a certain number of them in the inclosures, consecrated to that use, and great revenues were appropriated to their maintenance. They fed them with the choicest meats; prepared in the most delicate manner, and procured the carnivorous birds such food as was most agreeable to them. Delicious baths were prepared for all their various animals, who were perfumed, and had the sweetest odors burnt before them. The places where they reposed were spread with the richest carpets; and their bodies were decked with jewels, and other costly ornaments. Prodigious pains were taken to pair them according to their different kinds; for which purpose, they searched out the most beautiful females, fed them with particular attention, and honored them with the title of the concubines of the gods. They spared no pains, no expence, to entertain the sacred animals in a magnificent man-

C 3

ner,

ner, and render their lives as agreeable as possible.^m

Of all these animals, the *Apis*, called *Epa-phus* by the *Greeks*, was the most famous. He was the calf of a cow incapable of bearing another; and no otherwise to be impregnated than by thunder, as the *Egyptians* affirmed. Magnificent temples were erected to him; extraordinary honors were paid him while he lived, and still greater after his death. His obsequies were solemnized with incredible pomp, and the whole kingdom went into a general mourning. When they had paid the last honors to their god, all *Egypt* was sought through for his successor, who was known by certain spots which distinguished him from all other animals of that species. His body was black, except one square of white in the forehead: he had the figure of an eagle on his back; a double list of hair on his tail; and a scarabæus under his tongue. When he was found, mourning gave place to joy; and nothing was heard but festivals and rejoycings. The new god was conducted to *Memphis*, and installed with a great number of ceremonies.ⁿ

It is plain that the golden calf set up near *Mount Sinai* by the *Israelites*, was owing to their bondage in *Egypt*, and an imitation of the god *Apis*; as well as those which were afterwards

^m *Ibid.* *Herod.* l. II.

ⁿ *Herod.* l. III. p. 263. *Diod.* l. I. 44.

wards set up by *Jeroboam*, in the two extremities of the kingdom of *Israel*.^o

Cicero says, it was never known that any person in *Egypt* abused a crocodile, an ibis, or a cat; for its inhabitants would have suffered the most extreme torments, rather than be guilty of such sacrilege.^p It was death for any person to kill one of these animals voluntarily; and even a punishment was decreed against him, who should have killed an ibis, or cat, with or without design.^q

Besides, the objects of this senseless adoration were not the same over all *Egypt*; and there was no uniformity in this respect. Some cities worshiped goats, and eat sheep: others idolized sheep, and fed upon goats. The crocodiles were worshiped at *Thebes*, and killed without mercy at *Elephantine*. This must have occasioned perpetual sources of hatred and dissention among the inhabitants, who were divided into a great many societies, distinguishing from, and prejudiced against each other by their different objects and rites of worship. What was adored in one place, was despised in another; while the *Egyptians* looked upon each other reciprocally as atheists, and enemies to religion. This enmity was fiercest between those cities whose gods were naturally

^o *Rollin*, I. 39.

^p *Cic.* l. I. *de Nat. deor.*

^q *Herod.* l. II. *Diod.* l. I. 43.

20 *The History of EGYPT.*

naturally enemies. Thus the hatred between the cities of *Arfinoe* and *Heracleopolis* must have been very rancorous ; as the one worshipped the crocodile, and the other adored the ichneumon his mortal enemy.¹

It is astonishing to see a nation, which boasted its superiority above all others with regard to wisdom and learning, thus blindly abandon itself to the most gross and ridiculous superstitions. Indeed, to read of animals and vile insects, honored with religious worship, placed in temples, and maintained with great care and at an extravagant expence : to find, that those who murdered them were punished with death ; and that those animals were embalmed, and solemnly deposited in tombs, assigned them by the public : to hear, that this extravagance was carried to such lengths, as that leeks and onions were acknowledged as deities ; were invoked in necessity, and depended upon for succor and protection ; are excesses which we, at this distance of time, can scarce believe ; and yet they have the evidence of all antiquity.²

They represented their principal deities by particular images, and some particular deities by various representations. OSIRIS was sometimes represented by a *Scepter* and *Eye*, to express his power and providence : at other times, by the image of an *Hawk*, because of
its

¹ *Coguet*, I. 358.

² *Rollin*, I. 41.

its sharp sight, and swift motion: and, in latter times, in an *human form*, in a posture not very decent, signifying his generative and nutritive faculty: but the highest adoration was paid to his living image, the *Bull*.—*ISIS* was usually worshiped in the form of a *woman*, with cow's-horns on her head, representing the appearance of the moon in her increase and decrease; holding the *Sistrum*, a kind of cymbal, in her right hand, and a pitcher in her left; the former signifying the perpetual motion there is in nature, and the latter the fecundity of the *Nile*. But sometimes she was represented as *Cybele*, with her body full of breasts, to express her nourishing of all things.

The statue of *SERAPIS* was of an *human form*, with a basket or bushel on his head, signifying plenty. His right-hand leaned on the head of a serpent, whose body was wound about a figure with three heads, of a dog, a lion, and a wolf: and in his left-hand he held a measure of a cubit length, as it were to take the height of the waters of the *Nile*.—*JUPITER*, or *Ammon*, was represented by an image with the head of a *Ram*; in which the *Egyptians* were imitated by the *Ammonians*, who were a colony of them and the *Ethiopians*.

ANUBIS was commonly painted with the head of a *Dog*; because he accompanied *Osiris* in his expedition cloathed in a dog's skin, and was the guard of him and *Isis*: but this deity was sometimes confounded with *Hermes*,
and

22 *The History of EGYPT.*

and then the dog's-head may denote his great sagacity. — HARPOCRATES was represented like a man, with his finger on his mouth, as the god of *Silence*; and was always placed near the statues of *Isis* and *Osiris*, to intimate, that their having been once mortals was not to be mentioned. — ORUS was figured as a *child* wrapped up in swaddling-cloaths, and is often confounded with *Apollo*. — CANOPUS was figured without arms, and having scarce any feet to be seen.

It was not thought sufficient in *Egypt* to solemnize the festivals of their gods at annual periods only: but they had several times in the year appointed for that purpose, when they visited, with great devotion, the several cities where the particular deities were worshiped.

The festival of *Isis* was celebrated with the utmost solemnity; for, on the vigil, they fasted, and, having prayed, sacrificed a bullock. They took out the bowels; but left the fat, and more noble parts, in the carcase: then cutting off the legs, rump, neck, and shoulders, and filling the body with fine bread, honey, dried raisins, figs, incense, myrrh, and other perfumes, they proceeded to the consecration, pouring in great quantities of oil. They sacrificed fasting, and beat themselves all the time the flesh lay on the fire; but afterwards they feasted on the remainder. The offering of this kind of cattle was to be unblemished males; because the females were
sacred

sacred to *Isis*, and could not be offered. When a cow died, they threw her into the river: but a bull was buried without the cities; one horn, and sometimes both, being left above ground, as a mark of the grave. When the flesh was perfectly consumed, and nothing but the bare bones left, they were transported to an island of the *Delta*, called *Prosepitis*, from whence vessels were dispatched to several parts of the kingdom, to collect the bones, and carry them away to be buried together.

It was their custom to sacrifice to the *Moon* when she was at the full; and the victims offered to her were swine, which the *Egyptians* held to be impure animals. Those whose poverty would not admit of this expence, moulded a piece of paste in the shape of an hog, and offered it in sacrifice.

At the festival of *Bacchus*, every man was obliged to kill an hog before the door of his house in the evening: but they instantly returned the carcase to the swine-herd of whom it was bought. The women carried about little images of a cubit in height, each of which had a *Priapus* almost as big as the rest of its body. They marched in procession with these, all the while singing the praises of *Bacchus*, and preceded by a flute.

The festival of *Diana* was observed in this manner at the city of *Bubastis*. Great numbers of men and women embarked promiscuously together; and, during the voyage, some of
the

the women beat on the tabor, while some of the men played on the pipe; the rest of both sexes singing, and striking their hands together at the same time. They stopped at every city they came to; and while they continued there, the women were partly employed in their music, and partly in railing at the women of the place, or in dancing and shewing themselves naked. On their arrival at *Bubastis*, they celebrated the festival with numerous sacrifices, and consumed more wine than in all the rest of the year; for the concourse of people upon this occasion was reported to have usually amounted to seven hundred thousand men and women, besides children.

In whatever house a cat died, all the family shaved their eye-brows; and if a dog, their whole bodies: nor would they make use of any provision which happened to be in the house at such times. The dead bodies of the sacred animals were wrapped up in fine linen, anointed with oil of cedar, and other aromatic preparations, to preserve them from putrefaction, and buried in sacred coffins. Dead cats were carried, to be interred, to *Bubastis*; hawks and moles to *Butus*; but dogs, bears, and wolves, were buried where they were found dead.^t

Several

^t *Univ. Hist.* vol. I. 475. See our vol. II. p. 75. *Hered.* l. II. *Diod.* l. I. *Shaw's Travels*, p. 352—362.

Several reasons were given to justify and defend these absurd and ridiculous superstitions. The first is drawn from the fabulous history; from whence it is pretended, that the gods, in a rebellion made against them by men, fled into *Egypt*, and there concealed themselves, under the form of different animals: and that this gave rise to the worship which was afterwards paid to these creatures.

The second is taken from the benefit which these several animals procure to mankind: oxen by their labour; sheep by their wool and milk; and dogs by their service in hunting and guarding houses: the ibis and hawk for destroying the winged serpents, and noxious insects; the crocodile for defending *Egypt* from the incursions of the wild *Arabs*; the ichneumon for destroying the crocodiles; and the cat for killing the asp.^u

Others say, that the *Egyptians* invented the use of standards, to distinguish themselves in war; and, for that end, fixed the images of the animals they afterwards adored on so many spears, and caused the leaders to carry them at the head of each troop; by which means, every man knew his post.

Philosophers were not satisfied with reasons, which were too trifling to account for such strange absurdities as dishonoured the heathen

VOL. IV.

D

system;

^u *Rollin*, I. 41. See our vol. II. 146—149. *Diod.* l. 1. 45.

system; therefore, since the establishment of christianity, they supposed a third reason for the worship which the *Egyptians* paid to animals; and declared, that it was not offered to the animals themselves, but to the gods of whom they were symbols.^w

To shew what man is when left to himself, God permitted that very nation which had carried human wisdom to its greatest height, to be the theatre on which the most ridiculous and absurd idolatry was acted. And, on the other side, to display the almighty power of his grace, he converted the frightful desarts of *Egypt* into a terrestrial paradise; by peopling them, in the time appointed by his providence, with numberless multitudes of illustrious hermits, whose fervent piety, and rigorous penance, have done so much honor to the christian religion.^x

We have before spoke of the *Egyptian* priests; and observed, that they held the second rank to kings.^y To which we must add, that the prince usually honored the priests with a large share in his confidence and government; because they had received the best education, had acquired the greatest knowledge, and were most strongly attached to the royal person and the public good. They were both the depositaries of religion
and

^w *Plutarch of Isis and Osiris,*

^x *Rollin, 43.*

^y See our vol. II, 155.

and the sciences: and to this circumstance was owing the great respect which was paid them by the natives as well as foreigners, by whom they were alike consulted upon the most sacred things relating to the mysteries of religion, and the most profound subjects in the several sciences. The priests wore linen garments and shoes, which they took particular care to keep always clean, as they were not permitted to dress in any other manner: but, for greater neatness, they shaved all parts of their bodies once in three days, and bathed constantly in cold water, at least four times in the 24 hours. The service of every god was performed by many priests, who had a chief priest over them, in whose room, when he died, his son was substituted.^z

It is well known, that their pyramids, obelisks, pillars, statues, and other public monuments, were usually adorned with hieroglyphics, or symbolical writings; whether these were characters unknown to the vulgar, or figures of animals, which couched a hidden and parabolical meaning. Thus by a *bare*, was signified a lively and piercing attention; because this creature has a very delicate hearing. The statue of a *judge* without hands, and with eyes fixed upon the ground, symbolized the duties of those who were to exercise

D 2

the

^z Rollin, I. 36. Herodotus, b. II. p. 158. Diodorus, lib. I. 37.

28 *The History of EGYPT.*

the judiciary functions.^a By the image of a *vulture*, they expressed the word *nature*; because in that kind of bird no male could be found: and by the picture of a *bee making honey*, they understood a *king*; hinting that in a governor a *sting* or *sharpness* ought to be mixed with *sweetness*.^b Thus the image of *Nilus* had sixteen children playing about it; to intimate that the river rose to sixteen cubits. We have before observed, that this image was brought from *Egypt* by *Vespasian*, who dedicated it in his temple of peace; and is now to be seen in the *Vatican* at *Rome*.^c They represented a *fuller of cloths*, by painting a man's two feet in water; and to write *fire* they painted smoke rising in the air. A *scaling ladder* represented a *siege*: and they signified a battle by two hands, the one holding a buckler, and the other a bow.^d It is to *Egypt*, that *Pythagoras* owed his favorite doctrine of the metempsychosis, or transmigration of souls:^e but it would require a volume to treat fully of the *Egyptian* religion; therefore, we shall

^a *Plutarch. Sympos. l. IV. Quest. 5. p. 198.*

^b *Orwel's General History, p. 72.*

^c *Sandys' Travels, p. 75. See our vol. II. 70. 84. 129.*

^d *Goguet, v. I. p. 175, 176. Yet Norden says, there is no hieroglyphical figure to be found either within or without any pyramid; and supposes, that, in the time of Cambyfes, they had lost the knowledge of those characters, Norden, v. I. 134.*

^e *See our vol. II. 66.*

shall avoid too much prolixity on this unenter-
taining head, and confine ourselves here to
some farther observations on “ *the ceremonies of
the Egyptians funerals* ;” as we have already
observed, in our description of the pyramids,
with what magnificence the *Egyptian* sepul-
chres were built.^f

Upon the death of any of
their kings, the whole kingdom
went into mourning, rending
their garments, shutting up their temples,
and putting a stop to all sacrifices, feasts,
and solemnities, for 72 Days. Solemn pro-
cessions were daily made, and mournful dirges
constantly sung. All this while, they abstain-
ed from flesh and wheat ; as also from wine,
and all delicacies : they neither bathed, nor
anointed themselves ; nor slept in their beds,
or used the company of their wives ; but
every one mourned both night and day, as
for the loss of a parent, a brother, or a son.

*Funeral
Ceremonies.*

When any private person died, all the kind-
red and friends put on mourning, and under-
went the same abstinence as on the death of a
king. Among other nations, the general cus-
tom in time of mourning was, that those who
were most nearly concerned shaved their
heads : but when any one died in *Egypt*, his
relations ceased to shave, and let the hair grow
on their heads and faces.^g

D 3

On

^f *Ibid.* p. 60—69. 87—99.

^g *Herodotus*, b. II. p. 157. *Diod.* l. I. p. 47.

30 *The History of EGYPT.*

On ending the first lamentation, the body was carried to those who professed the art of embalming, which, like other trades, they learnt from their ancestors. These shewed the kindred of the deceased several models or patterns in wood and painted, together with a bill of the charges of each manner of preparation; asking them, which they chose: for there were three different ways of preparing dead bodies for burial. The first was very magnificent, and cost a talent of silver, or 450*l.* sterling: the second was inferior, and cost 20 minæ, or ^h 180*l.* sterling: and the third was so mean, that it cost but a trifle. When this was settled, they delivered the body to those whose office it was to take care of it, and many hands were employed in this ceremony. Some drew the brain through the nostrils, with instruments made for that purpose; and after extracting the brain, they poured perfumes and aromatic compositions into its place. Then the chief among them, who was called the *scribe*, having the body laid upon the ground, marked out on the left side of the belly how far the incision was to be made; and the *paraschistes*, or *dissector*, with an *Ethiopian* stone, as sharp as a razor, cut open the body as far as the law ordained, and instantly withdrew, and all who were present pursued

^h We compute by the *Alexandrian* money, as in *Prideaux's Preface*, v. I. p. XXII. Here we differ from *Rollin*, and others, who make the talent much less.

pursued him with stones, as one who had incurred the public execration: for the *Egyptians* held those in abhorrence, who offered any violence to the dead. But the *Tarrichenta*, or embalmers, were highly honored, as companions to the priests, and as sacred persons admitted into the temples. When these came to dress the dissected body, one of them introduced his hand at the incision, and extracted the entrails. They took out all the intestines and viscera, except the heart and the kidneys. The entrails were not replaced in the body; but, from a religious motive, cast into the *Nile*. The belly was then filled with pounded myrrh, cassia, and other odors, frankincense excepted; after which, the incision was sewed up, and the body anointed with oil of cedar, and other ointments, for 40 days; or else laid in nitre for 70 days, which was the longest time allowed. At the expiration of this term, they washed the whole body, bound fillets of silk round every part, and covered it with gums, which the *Egyptians* commonly used instead of glue. By this means, the entire figure of the body, the very lineaments of the face, and the hairs on the lids and eye-brows, were preserved in their natural perfection. The body thus embalmed, was delivered to the relations, who put it into a wooden coffin, shaped like a man, which they set upright
against

against the wall of the edifice designed for that purpose. For several of the *Egyptians* kept their dead at home above-ground, in magnificent apartments, whereby they had the pleasure of seeing the lineaments of their ancestors, who died many ages before they were born; and they often brought the dried corpse of a friend as a guest to their feasts. We must observe further, that none but the rich were embalmed, as we have been describing: for the manner of performing this operation upon the bulk of the people, was far more simple. They neither made any incision in the body, nor extracted the entrails; but the embalmers filled a syringe with oil of cedar, which they injected into the body by the *anus*. This composition had such virtue and power as to consume the intestines; and after the body had been laid in nitre the proper number of days, the oil of cedar was let out by the fundament, which brought away all the entrails shrunk and putrified; the nitre having consumed the flesh, and left nothing remaining except the skin and bones. When this was done, they delivered the body, without any farther operation. The third and last manner of preserving the dead, used only for the poorest sort, was performed by the injection of certain liquors to cleanse the bowels, and laying the body in nitre for seventy days; after which they delivered it to be carried away
by

by the persons concerned. The wives of considerable persons, and all women who had been beautiful, and dear to their relations, were not delivered to the embalmers presendy after death; but kept at home three or four days before they were carried out, to prevent the embalmers from abusing the bodies of such persons; one of them having been formerly accused of this crime by his companion.ⁱ

It is in vain to pretend to prove the antiquity of anatomy from this practice of embalming among the *Egyptians*, who received no light into the internal mechanism of the human body. Embalming was considered by that people rather as a ceremony of religion, than as a lesson of anatomy: but we may infer, from this practice, that the *Egyptians* had made considerable progress in the knowledge of botany. *Pliny* tells us, indeed, that the kings of *Egypt* commanded dead bodies to be dissected for the improvement of anatomy. This does not relate to the ancient kings of that country, but to the *Ptolemies* who established a medical school at *Alexandria*, which became exceeding famous; and it is to this period the anatomical discoveries of the *Egyptians* must be referred.^k

The

ⁱ *Herodotus*, l. II. p. 183—185. *Diodorus*, l. I. p. 47, 48. *Rollin*, I. 45.

^k *Goguet*, I. 204.

The sepulchres wherein the *Egyptians* deposited the bodies of their dead, were built in various ways, according to the condition of the deceased. We have before spoke of the tombs of their kings, and their pyramids;¹ as also of the *Catacombs* and *Mummies*.^m What we call mummies are those embalmed bodies, which are still brought from *Egypt*, and are found in the cabinets of the curious. This shews the care which the *Egyptians* took of their deceased friends, to whom their gratitude seemed immortal. Children, by seeing the bodies of their ancestors thus preserved, recalled to mind those virtues for which the public had honored them; and were excited to a love of those laws which such excellent persons had left for their security. We find that part of these ceremonies were performed in the funeral honors done to *Joseph* in *Egypt*.ⁿ

To conclude this article of the ceremonies of funerals, it may not be improper to observe the different manners with which the bodies of the dead were treated by the ancients. The *Egyptians* exposed them to view after they had been embalmed, and thus preserved them to after ages. The *Greeks* and *Romans* burnt them on a funeral pile. And other nations laid them in the earth.

The

¹ See our vol. II. p. 26, 36—39. 45—51. 53—70.

^m *Ibid.* p. 71—75. *Sandys*, p. 103.

ⁿ *Rollin*, I. 45.

The care to preserve bodies without repositing them in tombs, appears injurious to human nature in general, and to those persons in particular for whom this respect is designed; because it exposes too visibly their wretched state and deformity; since, whatever care may be taken, spectators see nothing but the melancholy and frightful remains of what they once were. The custom of burning dead bodies has something in it cruel and barbarous, in so hastily destroying the remains of persons who were dear to us. That of interment is certainly the most ancient and religious, as it restores to the earth what had been taken from it; and prepares our belief of a second restitution of our bodies, from the dust of which they were originally formed.^o

We are entirely ignorant of the first wars of the *Egyptians*; *Soldiers and War.* for we hear of no conqueror among them before *Sesostris*: yet it is certain that the military art was known and cultivated in *Egypt* in the most ancient ages. From time immemorial, a third part of the revenues of the state belonged to the soldiery; from whence it appears, that the *Egyptians* had very early provided the means of raising troops, which must have been considerable for their numbers. Accordingly, we see, that, in the time of *Joseph*, there was a captain of the guard

guard in *Egypt*, who is represented in scripture as a considerable personage, with a particular jurisdiction annexed to his office. We also find, that *Pharaoh* pursued the *Israelites*, with a great army both of horse and foot; and the quickness with which he raised it, necessarily implies, that *Egypt* then enjoyed a regular system of government; and that great care was taken to keep a numerous body of troops constantly on foot, well disciplined, and ready to march on command.^p These facts are sufficient to make us think, that *Egypt* was one of the first countries where the military art had made any considerable progress. If we credit profane historians, riding was first invented in *Egypt*, by *Orus*, the son of *Osiris*; and it is certain that *Sesostris* had cavalry in his armies. The first kings of *Egypt* dressed themselves for war in the skins of bulls and lions: and it is probable, that *Moses* learnt the use of standards from the *Egyptians*, who had been acquainted with them in the remotest ages.^q

It was not by the splendor of her arms, that *Egypt* has attracted the attention of posterity: yet she has produced some conquerors, equal to any of the most celebrated heroes of antiquity. The reign of *Sesostris* is the

^p *Genes.* ch. xxxix. v. 1. ch. xl. v. 3. *Exod.* ch. xiv.

^q *Geguet*, I. 306. 313. 315. 319.

the epoch of the military glory of the *Egyptians*; and the antients have regarded this prince as the author of the rules concerning discipline and the military service in *Egypt*.^r

The old *Egyptians* kept on foot a numerous militia, divided into two bodies; the *Calasirians*, and *Hermatybians*; the one consisting of 160,000 men; and the other of 250,000.^s These troops were quartered in the different provinces of the kingdom; and the soldiers had no pay, nor were they allowed to exercise any mechanic art; but the state provided liberally for their subsistence. The portion assigned to each man was twelve aruræ, or nine *English* acres, exempted from all taxes. The royal guard was composed of 2000 chosen men, equally taken out of those two bodies of troops; who were changed every year, that all might have this honor and advantage in turn: for, during the year of service, they gave every day extraordinary to each soldier 5 *lb.* of bread, 2 *lb.* of meat, and two or three pints of wine. We may judge from this account, that a soldier, had not only wherewithal to live; but he was even able to maintain a family; because the intension of the legislature was to encourage the marriage of the troops; reflecting, that the son was obliged to fol-

VOL. IV.

E

low

^r See our vol. II. p. 180—189.

^s *Ibid.* 156. *Herod.* l. II, p. 235. *Diod.* I. I. 38

38 *The History of EGYPT.*

low the profession of his father. It was a maxim among the *Egyptians*, to leave a soldier a way to re-establish his honor, and convince him, he ought to be more sensible of that than of life. It is not seen, that *Egypt* signalized itself by any military enterprise, for near 700 years after the death of *Sesostris*; for the spirit of glory and conquest soon became extinguished.^t

These formed the three classes
Husbandmen, of lower life in *Egypt*; but were
Shepherds, in great esteem, particularly
 and *Artificers.* husbandmen and shepherds;
 though swine-herds were held

so much in contempt, that they were not permitted to enter the temples, nor would any man give them his daughter in marriage. *Egypt* owed its riches and plenty to its husbandmen and shepherds, by whose art and labor they drew the utmost advantages from the soil, which was made wonderfully fruitful by the inundations of the *Nile*, and the industry of the inhabitants. The culture of lands, and the breeding of cattle, will be an inexhaustible fund of wealth in all countries, where, as in *Egypt*, these useful and profitable occupations are supported and encouraged by maxims of state and policy. Whatever artifice may be used to convert
 money

^t *Gegust*, v, II, 335. — 342, III, 162. *Rollin*, I. 43.

money into commodities, and these back again into money, all must ultimately be owned to be received from the products of the earth, and the animals which it sustains and nourishes. The great and matchless wealth of *Egypt* arose from its corn, which, even in an almost universal famine, enabled it to support all the neighbouring nations, as was particularly seen under the administration of *Joseph*: and in later ages it was the resource and most certain granary of *Rome* and *Constantinople*.^u

The law which obliged the son of the husbandman and shepherd to follow the vocation of his father, extended to all artificers; whereby arts were raised to their highest perfection. Two professions at one time, or a change of that to which a man was born, were never allowed. By this means men became more able and expert in employments which they had always exercised from their infancy; and every man was more capable of attaining perfection, by adding his own experience to that of his ancestors. From this source flowed numberless inventions for the improvements of all the arts, and for rendering life more commodious, and trade more easy: besides,

E 2

this

^u See our vol. II. 133. 140. 141. *Rollin*, I. 51. 59. *Herod.* l. II. p. 145. 165. *Diod.* l. I. p. 39. *Sandys*, p. 80. *Adventures of Telemachus*, v. I. 55.

this institution extinguished all irregular ambition; and taught every man to sit down contented with his condition, without aspiring to one more elevated, from vanity, interest, or levity. They were never permitted to concern themselves in civil affairs: but if they attempted it, or undertook any business foreign to their hereditary profession, they were severely punished.^w

*Customs and
Manners.*

There is no subject more curious than this of *manners* and *customs*; nor is there any of which it is more difficult to give a clear and precise definition. However, we may understand by the *manners* of a people, their way of judging on the morality of human actions; and the principles which they constantly follow, with regard to virtue and vice. What is morality but the science of *manners*; that is, of those principles which form the heart to virtue, and of those actions which are agreeable or contrary to that sacred and immutable order which ought to regulate our whole conduct? All the nations of the world have generally agreed on this important article; for the fundamental principles of morality seem not to have been effected by those prejudices which arise from difference of genius, climate, and government,

^w *Diod.* l. I. p. 39. *Goguet*, v. III. p. 20. *Rollin*, I. 52. See our vol. II. 151.

ment. *Customs*, again, are certain habits and practices in the common affairs of civil life, certain rules which direct the external deportment of a people, either in their public appearances, or domestic œconomy. But we shall consider these two objects in one point of view, which in philosophical precision are very distinct. In all ages and countries, *manners* have had a great influence on *customs*, and *customs* upon *manners*. It would be very difficult, if not impossible, to distinguish precisely what belongs to *manners*, and what to *customs*, in speaking of nations, in those ancient ages, which had but confined notions of both.^x

The ways of thinking, and customs peculiar to a people, are derived, partly from the climate in which providence has placed them, partly from the degrees of knowledge they have possessed in each period, and partly from various accidental and temporary causes. Accordingly, we may often observe a very visible difference between the manners of a nation in one age, and in another, and sometimes even in the same age: but in the first ages we perceive a great constancy of manners and uniformity of customs, and particularly among the *Egyptians*.

The manners of this people were very early formed; and we find the greatest part

E 3

of

^x *Goguet*, v. I. 227.

42 *The History of EGYPT.*

of the customs spoke of by profane historians, were common at the time *Joseph* was carried into *Egypt*: from whence we may conclude, that the manners of the *Egyptians* were then such as *Herodotus*, *Diodorus*, and others represent them. This is the more probable, as, according to the testimony of all antiquity, this nation discovered much constancy in their principles, and a singular attachment to their manners and customs.

As *Egypt* is situated in a climate and watered by a river of a very different nature from all other climates and rivers; so the manners and customs of its inhabitants were different from those of other nations.^y The *Egyptians* attracted the attention of writers in general, as much by the singularity of their customs, as by the merit of their discoveries: but let us judge of this from facts.

1. As to their DIET. Wheat and barley have been esteemed in all ages, and by almost all nations, the most proper food for man: but it was a reproach to use it in *Egypt*, where their bread was made of a kind of grain called *Olyra*, or *Zea*, which perhaps was rice. Beans were also proscribed by the *Egyptians*, who neither sowed, nor eat them. It was also a law, never to eat the head of any animal. They were commanded by a general law to abstain from the
flesh

^y *Herodot.* l. II. p. 157.

flesh of cows: and swine were considered as impure animals.^z They eat fish; but in general touched none that wanted scales or shells; and even among those kinds which were allowed, they abstained from some of them in one part of *Egypt*, while they used them in another. The same may be said of birds; some of which were reputed sacred, and never touched. Where the soil would permit, they cultivated vines, and there they drank wine: but in those districts where vines would not grow, they drank beer.^a

The *Egyptians* were extremely superstitious in their eating and drinking. They daily washed the vessels which they used, more from superstition than cleanliness; nor would they make use of any vessel that belonged to a stranger, or so much as eat the meat that had been cut by any other knife than that of an *Egyptian*: their alienation from strangers was even such, that they would not sit at the same table with them.^b Yet this people, who had so great a prejudice and aversion to other nations, were so indelicate, that they would not scruple to eat with beasts. Strange effect of superstition!

The manner of dressing their meat was very simple and uniform: they made great use of plants, roots, fruits, and pulse; but
were

^z *Ibid.* 159. 166.

^a *Ibid.* 189. *Goguet*, I. 349.

^b *Genesis*, ch. xliv. v. 2—5.

were strangers to sauces and ragouts. They made two meals a-day; the one at noon, and the other in the evening; at both of which they eat in a sitting posture. Persons of distinction had a very singular custom at the conclusion of their entertainments. At their rising from table, a man came into the dining-room, with a coffin, containing a wooden figure about three feet in length, which represented a dead body; and presenting it to each of the guests, pronounced these words to every one distinctly, "Look upon this; then drink and rejoice; for thou shalt be as this is."^c

II. As to their DRESS. The men wore a linen tunic, set about with fringes which reached down to their knee; and over this was a kind of a mantle made of white wool: but persons of rank wore garments of cotton, with rich chains about their necks. The women had only one kind of dress, of which the ancients have left us no description. They took great care to keep their garments exactly neat, and had them washed every time they put them on. They commonly had their heads shaved, and their hair cut off when they were very young: but they let their hair grow in a time of mourning, contrary to the practice of all other nations.^d

III. As

^c *Herod.* l. II. 181. *Goguet*, I. 352.

^d *Herod.* l. II. p. 158. *Goguet*, I. 352.

III. As to their FURNITURE. We can speak but very imperfectly of the houses of the *Egyptians*; only we know, that they were exceeding high; for, in the earliest ages, the houses of private persons in *Thebes* were four or five stories high. We can say nothing of their outward magnificence, or inward decorations: and we know as little of their furniture, either as to its kinds or forms; except that they made mirrors of all kinds of metals, and particularly of brass melted and polished; as also that it was the common practice to drink in cups of brass.^e

IV. As to CHARACTER and GENIUS. Wives in *Egypt* had a mighty influence over the minds of their husbands, and were absolute in their houses; which was the general mark of mild and gentle dispositions. It was customary for the women to be employed in trade and business abroad; while the men stayed at home to spin, and managed domestic affairs. In carrying of burdens, the men bore them on their head, and the women on their shoulders. They used to ease nature at home, and eat publicly in the streets; saying, very justly, that such things as were filthy, though necessary, should be done in private; and such as were decent, in public. The men bended the body when they made water: but the women performed
that

^e *Ibid.*

46 *The History of EGYPT.*

that action standing. In other regions, the apartments of men were separated from beasts; in *Egypt* man and beast lived together. They kneaded dough with their feet, and tempered mortar with their hands. Besides they had other irregularities, which may pass unnoticed. Indeed, singularity and superstition were the distinguished characters of the *Egyptians*; and we have before described their superstitious customs. However, we should not omit, that the *Egyptians* were circumcised in their secret parts, which all other men left as they were formed by nature, except those who learnt this custom from them.^f

In general, their reputation for probity was very indifferent; if we credit some of the ancients: and jealousy is said to have made a part of their character. *Plutarch* relates, that the *Egyptians* endeavoured to confine their wives as much to their houses as possible; for which purpose they allowed them no shoes. But this is contrary to what we have before cited from *Herodotus*; unless we suppose that *Plutarch* meant only women of quality.

This jealousy might occasion the origin of eunuchs, which is attributed by *Ammianus Marcellinus* to *Semiramis*: but we know not in what age or country this inhuman art was invented

^f *Hered. l. II. 158.*



invented of mutilating men to make them the guardians of incontinent women. We cannot determine whether it was invented in *Asia*, or in *Egypt*; or in what age; we only see that there were eunuchs in *Egypt* in very distant times. The custom of gelding brutes was very ancient in *Egypt*; which probably suggested the castrating of men: experience having shewn, that an animal might survive such an operation, jealousy laid hold of this expedient, to calm its suspicions and inquietude.^g

V. As to their PUBLIC DIVERSIONS, and PRIVATE AMUSEMENTS. These consisted entirely in their religious festivals and solemnities; which were celebrated with singing, dancing, feasting, and pompous processions. The *Old Egyptians* forbid wrestling; imagining this exercise communicated to the body only a momentary and mischievous strength. They considered music, not only as an useless, but pernicious art, as it softened and enervated the mind. They had no games, theatrical representations, races, combats, nor any of those diversions, comprehended under the names of shews or spectacles by ancient and modern nations.^h With regard to their private amusements, it is uncertain what they were; though it appears they kept their birth-days with rejoicing;

^g Goguet. 361. ^h *Diod.* l. I. *Rollin*, l. 51.

joicing; as *Pharaoh*, on such an occasion, gave a great feast to all his officers.ⁱ

VI. As to their ARTS and SCIENCES. The origin of the arts and sciences may be traced up to the ages very near the deluge, in *Egypt*. The sciences could not prosper but in proportion to the arts; because men would not labor to procure the necessaries of life, before they thought of its ornaments and superfluities. *Aristotle*, enquiring into the native country of the sciences, declares they must have had their origin in those countries where the inhabitants enjoyed great leisure. This is the reason which he gives for the great progress the *Egyptians* had made in the mathematics; and says, their priests applied themselves wholly to study. Nothing but the great number of citizens in a state would occasion the flourishing of the arts and sciences: accordingly we see, in all ages, that it was great empires only which enjoyed this advantage. In these great states, the perfection of the arts, and especially of agriculture, procured that leisure to a considerable number of men, which is so necessary to study and speculation. These men, relieved of all thought and care about the necessities of life, found their minds at liberty to take a nobler flight, and exert all the force of their genius in the cultivation of the arts
and

ⁱ *Gen.* c. 40. v. 20.

and sciences. Hence it was that some nations made greater and more rapid progress than others, which were not so well civilized.^k

The *Egyptians*, *Babylonians*, and *Assyrians*, had the advantage of being formed into regular well-constituted states, before any other ancient nations: consequently, they were sooner civilized, and applied themselves to the cultivation of the arts and sciences. Their progress in these studies must be the more rapid, as these empires were not, as far as we know, disturbed by any tumults or wars. It is certain that the *Egyptian* monarchy, in particular, enjoyed from the beginning the most profound tranquility. By this means, *Egypt* soon became very populous; and a populous well-governed state must soon acquire plenty. This plenty and tranquility which the *Egyptians* enjoyed in the first ages after the flood, set their minds at ease to pursue their studies, and even engage in the most abstract enquiries. Great numbers of citizens were exempted from all the laborious depressing offices of life, which afforded them ease and leisure to devote their whole lives to study. However, we may observe, that the progress of the arts and sciences was very slow in the first ages, even among the *Egyptians*. Mankind, at that time,

VOL. IV. F knew

^k *Goguet*, vol. I. 272.

knew no better ways of writing than painting and hieroglyphics, which were incapable of communicating abstract ideas with precision; so that mathematics, in particular, could make but little progress till after the invention of alphabetical writing.¹ In fact, human knowledge has made greater progress within these last hundred years in *Europe*, than in all antiquity; which is principally owing to the expeditious and easy methods we have of communicating and publishing all our discoveries.

Necessity was the first preceptor of mankind; and the invention and improvement of arts was one of the first and happiest fruits of the reunion of families, and institution of government, after the dispersion of mankind at *Babel*.^m It was by long experience, and by communicating their thoughts and observations to one another, that mankind acquired the knowledge of that great multitude of arts which civilized nations enjoyed.ⁿ

ARTS. The *Egyptian* priests affirmed, that *Vulcan* was the first of their kings, and was advanced to that dignity, on account of being the first who found out the use of fire, which was so beneficial to all mankind. For a tree in the mountains happening to be set
on

¹ *Ibdi.* 275. ^m See our vol. I. p. 134—142.

ⁿ *Coguet*, I. 71.

on fire by lightening, the wood next adjoining was soon all in a flame; and *Vulcan* coming to the place, was refreshed by the heat, which he preserved by adding more combustible matter to it when it began to fail, and was therefore esteemed the first inventor of fire.^o All nations have carefully preserved the names of those to whom they believed themselves indebted for so useful a discovery; considering them as the inventors of *Arts*, because in reality there is hardly any art that can dispense with the use of fire.

The *Egyptians* said, that *Osiris* made men desist from eating each other, by teaching them to cultivate the earth; and that *Isis* found out the way to make bread of barley and wheat.^p It is to the discovery of AGRICULTURE that the ancients were indebted for their arts and sciences. The cultivation of the earth obliged those who applied themselves to it, to fix in a certain place, and to find out the various arts of which they stood in need. The *Egyptians* followed husbandry in the first ages; and the *Greeks* said, they learned agriculture from them. *Osiris* was also regarded as the inventor of the plough; and as the *Egyptians* taught the *Greeks* agriculture, it is natural to think they would teach them the form of their plough, which

F 2

is

^o *Diod.* l. I. p. 5. ^p *Ibid.* p. 6.

is used even to this day in some districts of the *Higher Egypt*. The *Egyptians* inhabited a climate naturally barren and ungrateful; but by dint of care and labor, they rendered it the most fertile country in the ancient world;^q though the *Nile* prevented the most laborious part of the husbandman.^r

The *Egyptians* knew the use of ovens very early; as also the use of mills for grinding corn. According to their traditions, *Osiris* was the first who cultivated vines, and made wine. They also ascribed to him the invention of beer; a liquor made of barley and water, which was not inferior to wine either in flavor or strength. The *olive* was known and cultivated in the remotest times; and the *Egyptians* believed they owed this discovery to the elder *Mercury*.^s It was no doubt from the *Egyptians* that the *Israelites* learnt the art of preserving meat by salt; an art which they practised in the wilderness.^t

As agriculture advanced towards perfection, new arts were invented, and the old ones improved. The *Egyptians* say, that *Isis* taught the art of spinning; and they improved the art of weaving; and wove fine garments of cotton. They had also the use
of

^q Goguet. I. 85. 93.

^r See our vol. II. p. 133. 140. 141. Rollin's *Hist. of the Arts and Sciences*, v. I. 26.

^s *Diod.* l. I. p. 6. 7.

^t Goguet, I. 120.

of flax; nor is it improbable that they knew the art of fulling.^u

The first *boujes* in Egypt were of reeds and canes interwoven: but in all ages they made great use of bricks. The prodigious antiquities of their cities is universally acknowledged; and their taste for architecture was soon discovered in the grandeur and magnificence of their pyramids, temples, and palaces.^w

The use of *Metals* was established in Egypt a few ages after the flood; and they gave the honor of this discovery to their first sovereigns. *Agatharchides* and *Diodorus* have given us a description of the manner in which the *Egyptians* refined their *Golden Ore*; and it may be also seen in *Geguet*.^x They had an old tradition, that the art of working gold and *copper* being found out in *Thebais*, they first made arms of these metals to exterminate the wild beasts, and afterwards tools to cultivate the earth.^y They said, *Vulcan* taught them to forge arms of *iron*; and they had the method of making *steel* and *brass*.

These are properly the *mechanic arts*: but the *Egyptians* also had an early knowledge of the liberal arts of *designing*, *engraving*, *painting* and

F 3

^u *Ibid.* 125—129.

^w See our vol. II. 87—91. *Rollin's Arts and Sciences*, I. 8.

^x Vol. I. p. 150. *Rollin's Arts*, &c. I. 58.

^y *Diod.* 1. I.

54 *The History of EGYPT.*

and *sculpture*, which served for necessary and important purposes; as they were the only means which mankind then knew of recording their thoughts, and transmitting their knowledge to posterity.^z

The art of *writing* originally consisted in a clumsy representation of corporeal objects; and this kind of writing, improperly so called, was the first the *Egyptians* used.^a

After hieroglyphic writing was carried to its highest perfection, it remained to find out characters proper for representing words independent of objects. At last the *Phœnicians* found out that way of writing, in which the vowels and consonants are expressed separately by so many distinct characters. The great excellence of this invention consists in its simplicity. By a small number of characters repeated and differently combined, we can express all our ideas, and all our words with equal precision and facility. A sublime invention, which must have cost much labor and infinite reflections!^b By an attentive comparison

^z *Gouet*, vol. I. p. 162—169. *Rollin's Arts, &c.*
I. 61. 87. ^a *Ibid.* p. 174.

^b *Phœnicians* first, if ancient fame be true,
The sacred mystery of *letters* knew:
They first by sound, in various lines design'd,
Express the meaning of the thinking mind;

comparison of the *Egyptian* letters, which still remain, with the hieroglyphic figures engraved upon their obelisks and other monuments, it appears that their letters were derived from their hieroglyphics. But *Plato* says, that the *Egyptian Thaut* was the first who divided letters into vowels and consonants, mutes and liquids. Indeed, several nations have formerly disputed the honor of having invented alphabetic writing. "I can see only, says *Goguet*, two ancient nations to which the invention can be ascribed with any appearance of reason; the *Assyrians*^c and *Egyptians*." All the alphabets which are at present known in the world are derived from one or other of these two nations. Their letters much resembled one another in shape; and they ranged them in the same manner, that is, from right to left;^d which was very embarrassing; for the hand and instrument concealed

The pow'r of words by figures rude convey'd,
And useful science everlasting made.
Then *Memphis*, e'er the reedy leaf was known,
Engrav'd her precepts and her arts in stone;
While animals, in various order plac'd,
The learned hieroglyphic column grac'd.

Rowe's Lucan, B. III. v. 334—343.

^c From what *Diodorus* says, the *Phœnicians* may be comprehended under the name of *Assyrians*. l. V.
Goguet, I. 182.

^d *Herod.* l. II. p. 158.

concealed a part of the letters they had just formed from the eye. *Plutarch* says, there were 25 letters in the *Egyptian* alphabet: but the *Phœnicians* had only 16 letters, when *Cadmus* introduced their alphabet into *Greece*: therefore the *Egyptians* must have invented only a small number of letters at first, and gradually added others, to express the several articulations of the voice in a more distinct and commodious manner. However, the *Egyptians* were the first, who made paper of a certain flag, or reed, growing in the marshes of the *Nile*, called *Biblos* and *Papyrus*.^c

The difference between the hieroglyphic and alphabetic way of writing consists in this: that one hieroglyphic figure signified a great many things; but one alphabetic character signifies nothing, or at most a simple sound; a number of such characters must be joined to make a word; while two hieroglyphics joined together would never form a word, but only a mere complicate idea. Learned men have long been in an error about the first use of hieroglyphics; imagining that the *Egyptian* priests invented them, to conceal their knowledge from the vulgar: but this mistake arose from not attending to the change of circumstances. The *Egyptians* used
hierogly-

^c *Rowe's Lucan*, vol. I. p. 136. See our vol. II. p. 141.

hieroglyphics at first, only to transmit the knowledge of their laws, their customs, and their history to posterity. It was nature and necessity, not art and choice, that produced the several kinds of hieroglyphic writing, which was an imperfect invention, adapted to the ignorance of the first ages. The *Egyptians* used them, because they knew not letters; and if this people had first invented alphabetical writing, they would have been too sensible of its excellence to use any other. This error about the hieroglyphics came from the *Greeks*, whose intercourse with the *Egyptians* was late, and when alphabetic characters were in use. The hieroglyphic writing was abandoned by the bulk of the nation; but the priests retained it as a convenient veil; for they, like the other learned men of antiquity, endeavoured to conceal their knowledge. In this manner, after the discovery of alphabetic writing, hieroglyphics became a secret and mysterious way of writing in *Egypt*.^f Thus *Herodotus* says, they had two sorts of letters; one of which they called sacred, and the other vulgar.^g It is said, that *Mercury Trismegistus* engraved his whole doctrine and precepts upon pillars of stone, in hieroglyphic characters. It is supposed, that the *Egyptians* chiefly committed to this *symbolical learning*, such things as re-
garded

^f *Coguet*, I. 177.

^g *Herod.* I. II. 153.

garded the being and attributes of their gods; the sacrifices and adorations that were to be offered to them; the concatenation of the different classes of beings; the doctrine of the elements, and of the good and bad dæmons, that were imagined to influence and direct them. Every portion therefore of this sacred writing may be presumed to carry along with it some points of doctrine, relating to the theology or physics of the *Egyptians*; for historic facts do not seem so well capable of being conveyed or delivered in these figures or symbols. Excepting the *Isiac table*, now in the possession of his *Sardinian* majesty, and a few other *Egyptian* antiquities, the obelisks that are still preserved in *Egypt*, or which have been removed from thence to *Rome* and other places, are the principal surviving archives and repositories, to which the sacred writing has been committed. *Kircher* has attempted to interpret all the sacred characters and figures that came to his hands: but all reasonings and inferences, drawn from these figures, can be little more than mere conjecture; and therefore, the remarkable boast of *Isis* will hold true, that “No mortal has hitherto taken off her veil.”^h

From

^h *Died.* l. III. p. 86. *Shaw's Travels*, 2d edit. qto. 1757. p. 350. 365.

From the time of *Sesostris* to the reign of the *Ptolemies*, the *Egyptians* advanced almost equally in knowledge with the *Asiatics*. Their taste appears to have been almost the same; and therefore we shall reserve what may be farther said relative to the *Egyptian* arts, about that period, to our histories of the *Assyrians*, *Babylonians*, and *Persians*.

SCIENCES. The arts and Sciences have the same origin, and are so intimately connected, that they ought not to be separated. The branches of knowledge, which are now dignified with the name of *sciences*, were at first rude unpolished arts, practised without method, theory, or principles. But by much study and reflection, in a long succession of ages, they have been reduced to rules, and raised to that perfection which distinguishes the *sciences* from the *arts*; as the latter consist rather in the labor of the hands, than the exercise of the mind. Antient traditions ascribe the invention of both to the gods; which is a proof that mankind have in all ages acknowledged themselves indebted to the goodness of the supreme being, for the first discoveries. It is impossible to follow mankind step by step in their advances towards the knowledge of the most sublime and most abstracted sciences. Antient writers have contented themselves with telling us the names of those who were regarded by antiquity as the inventors.

60 *The History of EGYPT.*

ventors of the several sciences: but they have not told us by what means they arrived at these inventions, and by what steps they brought them to perfection. The most useful and most necessary *sciences* must have been cultivated first; as *medicine, arithmetic, astronomy, and geometry*. The love of life, the necessity of keeping the transactions of society in order, the importance of dividing lands, which introduced the distinction of property, regulating the operations of tillage, and the impossibility of executing any considerable enterprize, without some knowledge of the relations and proportions of things, must have occasioned the early birth of the *sciences*,ⁱ

The *Egyptians* had an inventive genius, and turned it to profitable speculations. Their *Mercuries* filled *Egypt* with wonderful inventions, and left it almost ignorant of nothing which could accomplish the mind, or procure ease and happiness. The discoverers of any useful invention received rewards equal to their profitable labors, both living and dead. It was this consecrated the books of their two *Mercuries*, and stamped them with a divine authority.^k

There were many of this name; and the *Greeks* reckoned five; of which, two were famous

ⁱ *Coguet*, I. 191.
Iioderus, l. I. p. 6. 23.

^k *Rollin's Ancient Hist.* I. 49.

famous in *Egypt*, and worshiped there. The ancient *Mercury* was called *Taautus*, *Thoyth*, or *Thot*, by the *Egyptians*; and *Hermes* by the *Greeks*. It is to him that *Sanchoniatho* gives the invention of letters; and *Diodorus* calls him the sacred scribe of *Osiris*. He is said to have lived 300 years, and that his works are still extant, but corrupted by the *Egyptian* priests. *Lactantius* tells us, that this *Mercurius* wrote many books concerning the knowledge of divine things, in which he affirmed the majesty of the most high and one god, calling him by the names of *God* and *father*. He numbers him among the sybils and prophets: and *Suidas* calls him *Ter Maximus*; because he asserted there is one God in Trinity. *Ficinus* says, that this *Mercury* “foresaw the ruin of the old religion, and the birth of the new faith; the coming of Christ, the future judgment, the resurrection, the glory of the blessed, and the torment of the damned.” And *Suidas* has given us the last invocation of *Mercury* in these words: “I beseech thee, O heaven! wise work of the great God; I beseech thee, O voice of the father! which he spoke first when he established all the world; I beseech thee, by the only begotten *Word*! have mercy upon me.” Sir *Walter Raleigh* has a whole section “of *Hermes Trismegistus*,” and says, “For what this man was, it is known to God. Envy and aged time hath partly defaced,

VOL. IV. G

62 *The History of EGYPT.*

defaced, and partly worn out the certain knowledge of him."¹

Physic. This science derived its origin from observation and experience, and the invention of it is generally ascribed to *Tesorthros*, or *Sesorthus*, a king of *Memphis*, and the second of the third dynasty of *Manetho*. He was called *Æsculapius* by the *Greeks*, from his skill in medicine; and he also invented the art of cutting stones for building.^m *Athothes*, or the first *Hermes*, is also said to have been a physician, and to have written some books of anatomy; unless we rather ascribe those writings to the second *Hermes*, who might publish several inventions of the first *Hermes*, and of *Æsculapius*: for we are told, that, among the *Hermaic* books, there were six which treated of physick, and that the first of them was anatomical. *Isis* herself is also said to have invented several medicines, and to have taught the art to her son *Orus*, or *Apollo*; whence she was held by the *Egyptians* to be the goddess of health.ⁿ

It was the custom of the *Egyptians* to expose their sick to public view, that such as passed by, if they had been attacked and cured of the like indispositions, might assist them with their advice. The little knowledge

¹ Sir Walter Raleigh's *History of the World*, p. 250.

^m Du Pin's *Universal Historical Library*, v. II p. 171.
190.

ⁿ *Diod.* l. I. p. 11.

knowledge mankind had of medicine in the first ages, and the prevailing persuasion that diseases were the effects of the divine displeasure, was the reason that they chiefly applied to the deity and his ministers for their cure. They expected no assistance from human art; for *Celsus* says, that they imagined all internal diseases came immediately from the Gods, and they applied to them only for their cure.^o

The *Egyptians* passed in antiquity for having cultivated medicine more anciently and learnedly than any other people. The overflowings of the *Nile* exposed them at all times to frequent maladies, which made them try to find out the proper means to remedy them; from whence came physicians. The ancients tell us, there has been no country where physicians were in such great numbers as in *Egypt*: but that the practice of physic was divided into several distinct parts, and every physician applied himself wholly to the care of one particular disease: by which means, all places abounded with physicians; some professing to cure the eyes; others the head, teeth, or parts about the belly; while others took upon them the care of internal distempers.^p

The sick were not abandoned to the arbitrary opinion of the *Physician*, who was obliged

G 2

to

^o *Coguet*, I. 196.

^p *Herodotus*, I. II. p. 183.

64 *The History of EGYPT.*

to follow fixed rules, which were the observations of old and experienced practitioners; and written in the sacred books. While these rules were observed, the physician was not answerable for the success; otherwise a miscarriage cost him his life.^q The antient authors have transmitted nothing to us of the nature of the remedies which the *Egyptians* used, and have only given us general notions on this subject. We know only that these people made a vast use of regimen and purging drinks, composed of a sort of horseradish, or an herb which resembles celery: persuaded that all distempers came from the aliments, they looked upon the remedies which evacuated the humours as the most proper to preserve health: and they used to purge every month, with vomits and clysters, for three days successively.^r

The *Egyptians* are said to have first made known and used the oil of sweet almonds: and we may also rank the *Nepenthe* in the number of their medicines. *Homer* says; that *Helen* learnt the composition from the wife of *Thonis*; and the qualities of this *Nepenthe* seem to have a great relation to those of *Opium*, by banishing all ills, in producing a sort of exhilarating drunkenness.^s

Medicine,

^q *Rollin*, I. 50.

^r *Coguet*, II. 246.

^s — “ With genial joy to warm the soul,

Bright *Helen* mix'd a mirth-inspiring bowl:

Temper'd

Medicine, surgery, and pharmacy, were not originally distinct professions, but united in the same person. The *Egyptians* had great skill in botany; but understood little of surgery; nor could their method of embalming afford them much knowledge in anatomy.

Arithmetic, astronomy, geometry, and mechanics, are so MATHEMATICS. intimately connected, and stand so much in need of that mutual light which they administer to each other, that their origin must have been nearly in the same period: yet we may imagine that *arithmetic* preceded the other three, as they cannot dispense with its assistance, nor exist without the science of calculation, and we must look for the origin of this science among the first civiliz-

G 3

ed

Temper'd with drugs of sov'reign use, t' assuage
The boiling bosom of tumultuous rage;
To clear the cloudy front of wrinkled care,
And dry the tearful sluices of despair:
Charm'd with that virtuous draught, th' exalted mind
All sense of woe delivers to the wind.
Though on the blazing pile his father lay,
Or a lov'd brother groan'd his soul away;
Or darling son, oppress'd by ruffian-force,
Fell breathless at his feet, a mangled corse,
From morn to eve impassive and serene,
The man entranc'd would view the deathful scene."

Pope's Translation of Homer's *Odyssey*,
vol. I. p. 171. b. IV. v. 301—315.
See our vol. II. p. 194.

ed and commercial nations. History informs us, that *Arithmetic* was invented by the *Egyptians*, who had constant occasion for the science of numbers in the regulation of the government and revenues of their state; and it was in *Egypt* that *Pythagoras* learnt those theories he published concerning the nature and properties of numbers.^t The *Egyptians*, as well as the *Greeks*, made use of little stones in these operations; but with this difference, that the *Greeks* ranged theirs from left to right, and the *Egyptians* theirs from right to left.^u

Astronomy. As their country was level, and the air of it always serene and unclouded, the *Egyptians* were some of the first who observed the course of the planets. These observations led them to regulate the year from the course of the sun; and they divided it into twelve parts. In this, *Herodotus* thought, they were more able than the *Grecians*, who, to make up the time, threw in an intercalatory month every third year: whereas the *Egyptians* by allowing 30 days to each of the 12 months, and adding five days to each year, rendered the revolution of time equal and regular.^w The discovery of the *Zodiac* and the planets was very ancient in *Egypt*: and their obelisks seem

^t *Goguet*, I. 212.

^u *Herod.* I. II. p. 158.

^w *Ibid.* p. 139. *Died.* I. I. p. 26.

seem to have been destined as gnomons for astronomic uses. They understood the nature of eclipses: but they said, the stars were of fire; and they called the moon an ethereal earth.* However, they had not an exact knowledge of the planetary system; since *Eudoxus* and *Ptolemy* first reduced the heavenly motions into hypotheses and tables.† The circles were as ancient among the *Greeks* as the days of *Cadmus* and *Minos*, *Hercules Idæus*, and the great *Bacchus* or *Osiris*; and therefore seem to have been brought into *Greece* by the antient colonies of the *Egyptians* and *Phœnicians*, and army of *Bacchus*. The luni-solar year being of an uncertain length, and for that reason unfit for astronomical uses; the *Egyptians*, when for the sake of navigation, they applied themselves to the observation of the stars, measured the just length of the solar year by the heliacal risings and settings of the stars; and, laying aside the calendar year, making the solar year to consist of 365 days: and this year was received by the astronomers at *Babylon*, and by the *Persian* magi; as also by the *Greeks* in their æra philypæa; and being corrected by *Julius Cæsar*, by the addition of a day in four years, became the year of the

* *Goguet*, I. 244. vol. II. p. 249. vol. III. p. 109.

† See our vol. III. p. 221. *Revue's Lucan*, v. II. p. 282.

the *Romans*, and has been farther corrected by pope Gregory XIII.²

GEOMETRY.

To adjust the property of their lands, which were annually covered by the overflowing of the *Nile*, they were obliged to have recourse to surveys, which first taught them geometry,^a or the art of measuring land. According as the several nations were more or less addicted to navigation and astronomy, they applied themselves to the cultivation of geometry; and the *Egyptians* undoubtedly had some knowledge of the fundamental principles of this science in very early times. We shall not take upon us to fix the precise period when the *Egyptians* reduced land-surveying into an art; though *Jamblicus* places this event under the reign of the gods, that is, in the most remote ages. We find the mensuration and division of lands established in *Egypt* before the arrival of *Joseph* in that country, at which time every one had his own particular domain. The *Egyptians* were not confined in their enquiries to the first principles of this science which necessity required, but carried their researches much farther. The simple mensuration of land, was improved by them into the sciences of all

^a Sir Isaac Newton's opinion of Bishop Lloyd's hypothesis concerning the form of the most ancient year.

² Rollin, I. 50.

all kinds of proportions represented by lines. Arithmetic and geometry were the favourite studies of the *Egyptians*; as these two sciences were no less useful and necessary in the affairs of life; than agreeable to the speculative philosophical genius of the *Egyptians*. Naturally quick and inventive, that people could not fail to make very rapid progress in these two branches of the mathematics.^b

Architecture, and every M^ECHANICS. other art designed for the supply of all the various wants of mankind, require the assistance of the mechanics; for which reason they are denominated the *mechanic arts*: yet mechanics probably made the last branch of the mathematics which was reduced into a regular system; and in this respect it is much more modern than geometry. Chariots were common in *Egypt* in the days of *Jacob*; therefore the use of wheels must have been known at that time. The use of weights and measures was known in the days of *Abraham*; which implies the use of the balance: and the *Egyptian* obelisks could not have been erected without the knowledge of the lever and wedge.^c

This is the art of determining reciprocal distances of GEOGRAPHY. dif-

^b Goguet, I. p. 257. II. 258.

^c *Ibid.* I. 262. II. 258. III. 133.

different places on the terrestrial globe : and among the several sciences which the *Egyptians* pretended to have invented, geography was not forgot, which they traditionally reported was taught them by *Hermes* or *Mercury*. In the catalogue which *Clement of Alexandria* has given of the writings of *Hermes*, there were ten books which were said to be the particular study of the chief priest ; and the subjects of these books were cosmography, geography, the first elements of astronomy, the chorography of *Egypt*, and the description of the course of the *Nile*. The vast conquests of *Sesostris* contributed greatly to the progress of this science, as he applied himself to have a map made of all the countries which he had gone over. The memory of these maps was well preserved in antiquity, as appears by the poem which *Apollonius* the *Rhodian* composed on the expedition of the *Argonauts*.^d

Commerce, and Navigation. Commerce is indebted to navigation for its greatest success ; and navigation is reciprocally indebted to commerce for all its improvements and discoveries : but we must not rank the *Egyptians* among those nations who made early discoveries in navigation ; because the policy of the first *Egyptian* kings was destructive of all commerce by sea.

Se-

^d *Ibid.* I. 270. II. 259. III. 135.

Sesufiris banished these prejudices, and built a large fleet : but it does not appear that his successors followed his example, till the reigns of *Psammitichus*, *Necus*, *Apries*, and *Amasis*, who gave great encouragement both to commerce and navigation. Under these princes, *Egypt* acquired a marine force sufficient to oppose the *Phœnicians* : but the antient monarchy of the *Egyptians* drew to an end, at the time when these people began to perceive their advantages. They had carried into their marine and their trade, that spirit of singularity which always characterised the nation. Their ships were built in a particular manner absolutely different from that observed by other nations ; and their rigging was disposed in a singular and fantastical way. We are ignorant of what were the particular objects of their commerce, and of their manner of exercising trade : nor are we better instructed in the form and value of their coins. As it was not till the decline of their monarchs that they applied themselves seriously to commerce, they had not time to become acquainted with all its branches, or to understand all the springs of a machine so complicated, vast, and difficult to comprehend.^e

The

^e *Ibid.* vol. I. 277. 298. II. 230. III. 145.— 48. *Rollin's Arts, &c.* V. I. 60. See our vol. I. 183. 210. vol. III. p. 1. 7. 11. 14.

The *Ptolemies* gave great encouragement to trade, and raised a large naval force in *Egypt*. They recovered the commerce of the east by building port-towns on the *Arabian gulph*, whereby *Alexandria* became the greatest mart in the world.^f

We are told, the *Egyptians* esteemed themselves most for their knowledge in *Magic*, the study of which was professed by the priests and sacred scribes, who gave extraordinary instances of their power in the time of *Moses*.^g They pretended to pronounce oracles, unfold visions, and indicate omens; but the greatest part of what has been attributed to this kind of magic was undoubtedly the effect of imposture and delusion. Their *language* was one of the most ancient in the world, and is in great measure preserved to our own times in the present *coptic*; which consists chiefly of the old *Egyptian* and *Greek*. Their *learning* we have already mentioned: but of this, as also of of their *magic*, and *language*, we shall have occasion to speak in another place.

The monuments raised by the first inhabitants of *Egypt* cannot serve to prove the antiquity of that people; and they can be the less adduced for that purpose, as, according to all appearances, they were executed

^f See our vol. III. p. 56. 81. 114. 117. 135. 137, 175. 190. 200. 206.

^g *Exodus*, VII. 11.

erected in a very short time. All the writers of antiquity agree in attesting, that *Egypt* was formerly extremely populous; and it was by means of that immense multitude of inhabitants that the ancient *Egyptian* kings accomplished the raising those monuments which have rendered the country so famous. From this reflection, we become easily sensible, that the *Egyptians* may have finished their most celebrated enterprizes in a very few years. They employed to the number of 300,000 men at a time to execute a work; and such was in general the taste of all the ancient nations, which were impatient to accomplish their works.

The precious remains of their pyramids, obelisks, temples, and palaces, shew the perfection to which architecture, painting, sculpture, and all the other arts had arrived in *Egypt*.^b The *Egyptians* certainly rendered themselves famous in antiquity by their laws, arts, and sciences, as we have before observed in this volume, p. 4. But a modern writer asserts, they had neither taste, genius, or discernment. To give a general and collective view of their character, he calls them a people who had only ideas of grandeur ill understood, and whose progress in all the different parts of human knowledge never rose beyond a flat mediocrity.

VOL. IV.

H

crity.

^b Rollin, I. 51.

crity. Knavish, crafty, effeminate, lazy, cowardly, and submissive: vain and foolish enough to despise other nations without knowing them: superstitious to excess, singularly addicted to judicious astrology, and extravagantly bewildered with an absurd and monstrous theology. Neither *Greece* nor *Rome* have ever praised the eloquence, poetry, music, architecture, sculpture, or painting of the *Egyptians*; nor ever boasted of their knowledge in navigation, commerce, or the art military: so that we see nothing but the philosophical and moral ideas of the *Egyptians*, which antiquity seems to have held in esteem. We may compare the ancient *Egyptians* to the modern *Chinese*, between whom there is a great resemblance and conformity.ⁱ

i *Goguet*, III. 208.

The End of the *Ancient History of Egypt.*

BOOK IV.

The MODERN HISTORY of EGYPT.

CHAP. I.

A summary view of Egypt under the Roman and Grecian emperors, from Augustus Cæsar to Heraclius, containing 664 years.

WHAT we have said in our *ancient history of Egypt*, concerning its situation and extent, will equally serve for this part of our *modern history* of that country; therefore, to avoid prolixity, we refer our readers to that part of our work.^a But before we enter upon the description of modern *Egypt*, we think proper to trace its government down from the time of its conquest by the *Romans*, to its subjection by the *Saracens*, which includes a space of 664 years:^b and from thence to trace it down to

H 2 the

^a See our vol. II. p. 5—12.

^b *Ibid.* vol. III. p. 208. *Univ. hist.* vol. XVII. p. 25. XXI. p. 533. *Sandys*, p. 83.

76 *The Modern History of EGYPT.*

the *Turkish* government, under which it remains at this day.

Before Christ 23. *Octavius*, or *Octavianus*, after the death of *Marc Antony*, assumed the name of *Augustus*, and was proclaimed emperor. He divided the *Roman* provinces into *imperial* and *senatorial*: but the latter were destitute of troops; while the former were strongly guarded, and *Egypt* was one of those provinces. Men of distinction, such as had been consuls or prætors, were made governors of these provinces, with the titles of præconsul and proprætor: but the government of *Egypt* was committed to a private knight; because *Augustus* feared that a person of rank might raise new disturbances, by the wealth and situation of such a kingdom. All these governors held their employments only for a year, and were obliged to quit their provinces on the arrival of their successors.^c

Cornelius Gallus was appointed by *Augustus* the first *Roman* governor of *Egypt*, which he oppressed in a most tyrannical manner. He stripped the most wealthy cities of the country, particularly *Thebes*, of all their ornaments, and laid heavy taxes on the inhabitants. He also erected statues to himself in the principal cities, and inscribed his own name and actions on the pyramids. He ruled more like an absolute monarch, than a subordinate

^c *Universal Ancient history*, v. XIII. p. 488.

ordinate magistrate, which obliged *Augustus* to recal him, though he was beloved and esteemed by him on account of his fine genius. It was this *Cornelius Gallus* to whom *Virgil* inscribed his tenth and last eclogue: but he spoke with such liberty against the emperor, that he was condemned to perpetual banishment by the senate; which he prevented, by falling on his own sword. *Augustus*, whose favor he had gained by his military exploits, as well as by the elegance of his poetical compositions, wept when he heard of his death.^d

He was succeeded by *Ælius Gallus*, a Roman knight, who invaded south *Arabia*, or *Arabia Felix*; defeated the *Arabs*, and took several cities: but was obliged to drop the enterprize, and return to *Egypt*, after having spent two years in this unhappy expedition.

While *Ælius Gallus* was employed with part of the *Egyptian* army in this expedition, the province of *Thebais* in *Upper Egypt* was invaded by *Candace* queen of *Ethiopia*, who surprized the cities of *Syene*, *Elephantina*, and *Phylæ*; carried the Romans who garrisoned them into captivity, overthrew the statues of *Augustus*, and laid waste the whole country. But she was soon opposed, and defeated, by *Caius Petronius*, who made himself master of *Pselcha*, the key of *Ethiopia* on

^d *Ibid.* 494. *Sueton.* in *Octav.*

78 *The Modern History of EGYPT.*

the side of *Egypt*, and penetrated above 800 miles into the *Ethiopian* territories. He took *Natapa*, which *Dio* calls *Tenape*, and destroyed it, though the metropolis of the kingdom: after which, he garrisoned *Premnis*, and returned to *Alexandria*, with many thousand captives, whom he sold for slaves, or sent as a present to *Augustus* at *Rome*.

The birth of CHRIST.

When the whole world enjoyed a profound tranquility, its Savior, the lord of heaven, appeared upon earth; and, fourteen years after that important æra, *Augustus* died, in the 76th year of his age, and 43 years after the battle of *Actium*.^c

Anno Domini 18. *Tiberius* succeeded *Augustus* in the imperial dignity; and, in his reign, *Germanicus* travelled into *Egypt*, to view its antiquities.

33. Our Savior was crucified in this reign;
37. and *Tiberius* was succeeded by *Caligula*,
the most wicked of all his race.

The Persecution of the Jews at Alexandria.

The *Jews* at *Alexandria* suffered a dreadful persecution in the second year of the reign of the emperor *Caligula*, while *Egypt*
39. was governed by a Roman knight, named *Avillius Flaccus*, to whose base connivance
it

^c Sueton. in *Octav*, c. 100. p. 121,

The Modern History of EGYPT. 79

it was chiefly owing. The *Jews* had incurred the hatred of *Caligula* by refusing to acknowledge his pretended divinity; and *Flaccus* embraced this opportunity of oppressing them, to ingratiate himself into the favor of the emperor, and gain the affections of the *Alexandrians*, who had always retained an irreconcilable aversion to the *Jews*, of whom many thousands lived in *Alexandria*.

When *Agrippa* king of *Judaea* arrived from *Rome* at *Alexandria*, he was insulted by the populace of that metropolis in a most outrageous manner. *Flaccus* winked at these insults, which encouraged the *Egyptian* rabble to demand that the statutes of *Caligula* might be placed in the *Jewish* oratories, or places of prayer, of which there were many in *Alexandria*, and all over *Egypt*. They immediately thronged to the oratories, cut down the groves and trees about them, leveled some of them to the ground, and set fire to others; which, together with the oratories, consumed several noble monuments erected in honor of the *Jews*, and a great many adjoining houses. Such oratories as these rioters could not demolish, they profaned by placing the emperor's statues in them: and in the largest of them all, they erected a statue of brass, representing *Caligula*, in a chariot drawn by four horses, which had been formerly consecrated to
Cleopatra,

80 *The Modern History of EGYPT.*

Cleopatra, the great-grandmother of the last queen of that name.

The example of *Alexandria* was followed by all the other cities of *Egypt*; in which province there were at this time a million of *Jews*, and a great number of oratories, of which the most magnificent were stiled *Synagogues*; all which were destroyed, or profaned. When the *Jews* were thus stript of their oratories, an edict was published by *Flaccus*, declaring all the *Jews* aliens at *Alexandria*, without allowing them time to make good their claim to the rights of citizens, which they had enjoyed undisturbed ever since the foundation of the city by *Alexander the Great*.^f The *Jews* asserted their rights, which occasioned greater disorders; for the *Alexandrians* considered them as men abandoned by the government, and committed the most horrid acts of violence.

The city of *Alexandria* was at that time divided into five quarters, which took their names from the five first letters of the alphabet. Each of these was inhabited by some *Jews*; but two were almost entirely peopled by them, and thence called the *Jews* quarters. They were violently drove by the multitude out of all the other parts of the city, and confined to one quarter; while their houses were plundered, and all their effects

^f See our vol. III. p. 57.

effects seized, as if they had been conquered in war. These robberies were committed in the face of the sun, and the spoil publicly divided in the market-place, in the presence of their real owners, thereby adding mockery to violence. The shops and warehouses of the *Jewish* merchants were broke open, and their effects openly sold by auction.

Thus were the *Jews* at once drove from their habitations, reduced to beggary, and confined in a narrow corner of the city, where they were narrowly watched, to prevent any from making their escape. The *Alexandrians* thought these miserable *Jews* must soon perish, either by the inconveniences of the place, as most of them were obliged to lie in the open air; or by famine, for they were allowed no provisions; or by the infection of the air, and want of respiration, many thousands of men, women, and children, being shut up in so close and suffocating a place. When any *Jews* appeared in any other part of the city, they were barbarously tortured and massacred, by fire, sword, or ropes. Whole families were burnt in one pile, without respecting the old men, or pitying the infants; some were unmercifully whipt, and others ignominiously crucified.

The *Jews* of *Alexandria* had an *Ethnarch*, or chief of their nation; and also a council, which was established by *Augustus*. Out of these

82 *The Modern History of EGYPT.*

these, *Flaccus* caused thirty-eight persons to be seized, fettered, and dragged through the market-place to the theatre, where they were publicly whipt, and some of them died of the lashes they received.

This persecution continued about two months, when it was stopt by the means of king *Agrippa*, who informed *Caligula* of these proceedings; in consequence of which, *Flaccus* was disgraced, arrested, and sent in chains to *Rome*, where he was tried before the emperor, who assumed the quality of judge, condemned him to banishment, forfeited his effects, and seized them for himself.

But the grievances of the *Alexandrian Jews* did not end with the authority of *Flaccus*. They were still cruelly insulted by the enraged populace; and received no protection from the magistrate, who refused to acknowledge the *Jews* for citizens, as *Flaccus* had declared them aliens: upon which both parties resolved to send five deputies on each side to *Rome*, and refer the decision of their controversy to the emperor.

At the head of the *Jewish* embassy was *Philo*, who was of the sacerdotal race, and sprung from one of the most illustrious families of *Alexandria*, where his brother was *Ethnarch*, or *Alabarch*. *Josephus* calls him a person every way extraordinary; and the philosophers who flourished in those times, styled him the *second Plato*, or the *Jewish Plato*.

The Modern History of EGYPT. 83

20.8 The celebrated *Apion* was the principal ambassador sent from the *Alexandrians*, and was likewise a man of great learning. Some say, he was a native of *Oasis* in *Egypt*; and others call him a *Cretan*. He was a grammarian by profession; and taught rhetoric at *Rome* under the emperors *Tiberius* and *Claudius*. He wrote the history of *Egypt*, containing a particular and distinct account of all its curiosities and antiquities; in which he strove to discredit the *Jews*: but that part of his work was confuted by *Josephus* in a tract intitled "*An Answer to Apion.*"^h

The ambassadors arrived at *Rome*, and had an audience of the emperor, who, with angry looks, and a scornful smile, said to the *Jews*, "Are not you execrable wretches declared enemies of the gods, since you have the impudence to dispute a divinity that all the world acknowledges, and to set up against me a god, whom you cannot so much as name?" Then, lifting up his hands to heaven, he uttered most horrible blasphemies; and, after rallying and ridiculing them for some time, in the end he passionately

g *Joseph. Antiq.* lib. XVIII. c. x. We are indebted to *Philo* for the account of this persecution; which perhaps he has exaggerated, as no doubt he was a sufferer.

h *Philo's* embassy, and tract intitled "*Of Caligula's Virtues*", may be seen in *Court's Josephus*, p. 791. ☞ also *Josephus's* tract "*Against Apion*," p. 742.

84 *The Modern History of EGYPT.*

ly asked them, "What title they had to the privileges of *Alexandrian* citizens, and to the freedom of that city?" He then dismissed them, saying, "These men are not so wicked, as ignorant and unhappy, in not believing me to be a god."

We are not informed what sentence was finally pronounced by *Caligula*: but we know, that during his whole reign, the *Jews* were grievously persecuted and oppressed by the *Alexandrians*. The emperor was soon after assassinated, and was succeeded by

Anno Do-
mini 40.

Claudius; upon whose accession to the empire the *Jews* took up arms, which occasioned a great tumult at *Alexandria*. *Claudius* was soon informed of this commotion, and wrote to the governor of *Egypt*, injoining him to appease it.

At the request of the two kings, *Agrippa* and *Herod*, he also sent an edict to *Alexandria*, whereby he confirmed to the *Jews* all the privileges they had ever enjoyed in that city, and declared all the proceedings of *Caligula* against them null and void.¹ Besides, to the ancient musæum at *Alexandria*, he added a new one, with large revenues.

Anno Do-
mini 54.

Nero intended to visit *Egypt*; but altered his mind on a superstitious dread. *Pliny* calls him the

¹ *Ancient Univ. Hist.* v. XIV. p. 583.

The Modern History of EGYPT. 85

the common enemy and fury of mankind: he was obliged to put an end to his life, with which an end was put to the *Cæ-
sarian* line. Nothing is said of *Egypt* under the emperors *Galba* and *Otho*: but in the time of *Vitellius*, we find that *Egypt* was governed by *Tiberius Alexander*, a native of the country, who first declared for *Vespasian*, and received him with great magnificence at *Alexandria*. This emperor ordered the temple which the *Jews* had built in *Egypt* to be destroyed: nothing is said of the excellent *Titus*, relating to the *Egyptians*; but *Domitian* sent persons to *Alexandria*, to transcribe the books in that famous library. He was succeeded by *Nerva*, in whose reign *Juvenal* flourished; but died in *Egypt* in the reign of *Trajan*.

We understand very little of the *Egyptian* affairs under the emperors *Nerva* and *Trajan*: but we find *Adrian* in *Egypt* a whole year together. At *Pelusium* he visited the tomb of *Pompey the Great*, and found it almost entirely demolished: but he ordered it to be repaired at his own expence, and performed the usual ceremonies in honor of the deceased hero. He disliked the sickle, turbulent, and satirical temper of the *Egyptians*, especially of the *Alexandrians*, who had forfeited many of their ancient privileges. This was probably on account of some sedition; for *St. Jerom* tells us, that

86 *The Modern History of Egypt.*

this city was almost entirely ruined by the Romans: but *Adrian* repaired both the public and private buildings, restored the inhabitants to their former privileges, and heaped new favors upon them; for which they returned him solemn thanks; and yet this sense of gratitude was so short-lived, that he had no sooner left their city, than they published the most virulent lampoons against him, and his favorites.^k

A. D. In the reign of the emperor *Marcus Aurelius*, an insurrection broke out
171. in *Egypt*, where a numerous body of robbers and shepherds took up arms, at the instigation of their priests, and committed dreadful disorders. The insurgents were headed by one *Isidorus*, a man of great resolution and intrepidity, who was joined by many *Egyptians* from all parts. They defeated the *Roman* troops in a pitched battle, over-ran the whole country, and would have made themselves masters of *Alexandria*, if they had not been suppressed by *Avidius Cassius*, the governor of *Syria*, who prevailed on them to lay down their arms.^l Soon after this, *Cassius* revolted, and assumed the title of emperor; in which he was assisted by *Flavius Calvisius*, the governor of *Egypt*, who gave him the possession of that province, and *Cassius* gave the government of it to his son *Metianus*:

^k *Univ. Hist.* v. XV. p. 168.

^l *Ibid.* p. 224.

The Modern History of EGYPT. 87

Metianus: but both *Cassius* and his son were killed in an engagement with the emperor's troops commanded by *Martius Verus*. *Aurelius* pardoned the children of *Cassius*, and banished *Calpurnius*:^m he went into *Egypt*, where he pardoned the *Alexandrians*, and enriched them with several new privileges.ⁿ

Nothing remarkable happened in *Egypt* during the infamous reign of the emperor *Commodus*, the unhappy reign of *Pertinax*, and the corrupt reign of *Didius Julianus*. But the emperor *Severus*, after conquering all his enemies, passed into *Egypt*, where he visited the tomb of *Pompey the Great*, and granted the citizens of *Alexandria* a public council or senate; which was a mark of distinction they had often solicited in vain of other emperors. During his stay in *Egypt*, he went to all the cities, and viewed all the curiosities in the kingdom with great attention. He carefully examined the books which he found in the temples, and caused the most curious of them to be conveyed into the sepulchre of *Alexander the Great*; which he ordered to be shut up, that none, for the future, might either see the body of that prince, or peruse those books.^o

The bloody *Caracalla* came to *Egypt*, and ordered a general massacre at *Alexandria*, where his cruel orders

A. D.
181.

193.

195.

201.

A. D.
211.

I 2

were

^m *Ibid.* 238. ⁿ *Ibid.* 242. ^o *Ibid.* 312.

88 *The Modern History of EGYPT.*

were executed with incredible barbarity, by his troops in the night. The whole city floated in blood; every house was filled with carcases; and the return of day discovered in every street the sad monuments of the mighty butchery. But the tyrant, not yet satiated with blood, commanded the slaughter to be continued all the following day, that he might have the pleasure of beholding it from the temple of *Serapis*, where he had passed the preceding night, imploring the protection of that deity, during the general massacre. When the soldiers were wearied with slaughter, *Caracalla* wrote to the senate, that he had revenged the affront offered him by the *Alexandrians*, for publishing their lampoons against him on occasion of the death of his brother *Geta*. He stripped the city of all its privileges; suppressed the celebrated assembly of learned men; ordered all strangers, who lived there, to abandon the place; and that such as had escaped the slaughter, who were very few, might not have the satisfaction of seeing one another, he cut off all communication of one street with another, by walls built for that purpose, and guarded by the troops he left there. However, as the tyrant was soon after killed, *Alexandria* speedily recovered its former splendor, and continued to be the first city of the empire next to *Rome*.^p

Under

^p *Ibid.* 336. *Herod. Imperial Hist.* l. IV. p. 208.

The Modern History of EGYPT. 89

Under the emperors <i>Macrinus</i> , the profligate <i>Heliogabalus</i> , the worthy <i>A-</i> <i>lexander</i> , the cruel <i>Maximinus</i> , the ex- cellent <i>Maximus</i> and <i>Balbinus</i> , the a- miable <i>Gordian</i> ;	A. D. 217. 222. 234. 238.
<i>Philp</i> , <i>Decius</i> ,	244.
<i>Gallus</i> , <i>Æmilianus</i> , and the unhappy <i>Valerian</i> ,	249.
we find nothing mentioned of the <i>E-</i> <i>gyptian</i> affairs.	251. 253.

But when *Macrianus* obtained the imperial dignity, we find that *Egypt* was troubled with great commotions. We learn this from *Dionysius* of *Alexandria*, who was bishop of it, and says, that, about this time, fury and discord raged there to such a degree, that it was more easy to pass from the east, to the remotest province of the west, than from one place of *Alexandria* to another. The inhabitants had no intercourse but by letters: the port was covered with the dead bodies of the *Egyptians*, which choaked up the *Nile*, and the sea was died with blood. The war was attended with a general famine, and the famine by a dreadful plague, which swept off great numbers of the inhabitants.¹

<i>Æmilianus</i> commanded the legions in <i>Egypt</i> , when <i>Macrianus</i> was defeat- ed and killed by <i>Aureolus</i> . The <i>Alex-</i>	A. D. 262.
--	---------------

I 3

andrians

¹ *Univ. Hist.* v. XV. p. 433.

90 *The Modern History of EGYPT.*

andrians acknowledged *Æmilianus* for emperor: but he was soon after defeated by *Theodotus*, who commanded the troops of *Galenus*; and then sent to *Rome*, where he was strangled in prison, according to the ancient custom of putting captive princes to death. The emperor

Galenus intended to reward *Theodotus*, who was a native of *Egypt*, by

making that country a proconsular province, by honoring him with that proconsulship: but was diverted from it by the priests, who alledged a prediction, that *Egypt* would recover its ancient liberty, when the fasces appeared there: and it is well known, that the fasces were carried before the proconsuls.

When that most excellent monarch

M. Aurelius Claudian ascended the imperial throne, *Zenobia* the great queen of *Palmyra* invaded *Egypt*, defeated *Probus* who commanded some troops there, reduced that province, and, after a long siege, took, and utterly destroyed *Bruchium*, the citadel of *Alexandria*. This princess derived her pedigree

from the *Cleopatras* and *Ptolemies* of *Egypt*: she understood the *Egyptian* language, and is said to have compiled an abridgment of the *Egyptian* historians: but she

was defeated by *Aurelian*, who besieged her in *Palmyra*, and took her prisoner.

Before *Aurelian* quitted the east, the *Egyptians* revolted, and set up *Firmus* for emperor, who

The Modern History of Egypt. 91

who possessed an eminent estate in *Egypt*, and carried on so great a trade, that he boasted he could maintain a whole army, with his gains only upon paper and glue. *Aurelian* marched against him, defeated him, took him prisoner, and put him to death. After this *Aurelian* appointed that *Egypt* should supply the city of *Rome* yearly with a certain quantity of glass, paper, linen, and several other products or manufactures of that country. This restorer of the empire was assassinated by the chief officers of his army; and *Probus*, who governed *Egypt*, was elected his successor: but the *Egyptians* set up *Saturninus* against him, and declared him emperor; which revolt was soon suppressed.

275.

276.

280.

Under *Carus*, and *Numerianus*, not a word is mentioned of *Egypt*: but when *Dioclesian* was proclaimed emperor at *Chalcedon*, on the 17th of September 284, a new epoch began, called "*The æra of Dioclesian*," and sometimes, "*The æra of Martyrs*;" which for many ages obtained in the church, and is still in use among the *Copts* in *Egypt*, the *Abassines*, and some other *African* nations. The first year of this æra begins with the *Egyptian* year, on the 29th of *August*, 284.

A. D. 282.

284.

Dioclesian made *Maximian* his colleague in the empire; and they chose *Constantius* and *Galerius* to be their successors, with

292.

92 *The Modern History of EGYPT.*

with the title of *Cæsars*: but *Achilleus* assumed the title of emperor in *Egypt*, where he reigned as such about six years, when *Dioclesian* marched against him in person, defeated him, and punished him as he deserved. *Eutropius* writes, that *Achilleus* sustained a siege in *Alexandria* for eight months: and *Eusebius* says, that great numbers were killed on both sides during the siege. *Dioclesian* also punished many of the ringleaders of this revolt, and filled *Egypt* with Murders and Proscriptions. According to *Orosius*, he even gave up *Alexandria* to be plundered by his troops: and he utterly destroyed the cities of *Coptos*, and *Busiris* in *Thebais*. *Suidas* says, that *Dioclesian* made a strict search after all the books of chemistry written formerly by the *Egyptians*, and caused them to be publicly burnt.

Anno Do-
mini 305. *Dioclesian* and *Maximian* resigned their sovereignty to *Constantius* and *Galerius*, who divided the empire between them, and *Egypt* fell to *Galerius*, who gave it and *Syria* to his nephew *Maximin*, lately created one of the *Cæsars*, as *Severus* was the other.

312. *Constantine* embraced christianity, defeated *Maxentius*, and became emperor in conjunction with *Licinius*, who had *Egypt* allotted him: but a quarrel ensued between them, and *Licinius* was
315.
323. defeated by *Constantine*, who put him
to

The Modern History of EGYPT. 93

to death, and became absolute master of the whole empire.

Constantine then resolved to enlarge the ancient city of *Byzantium*, and transfer the imperial seat to it from *Rome*. He called this re-edified city *Constantinople*, or the city of *Constantine*; and *second*, or *New Rome*; granting it equal privileges, and declaring it the metropolis of the east, as *Old Rome* was of the west. The removal of the imperial seat from *Rome* to *Constantinople*, happened in the year of the christian æra 330, and 1128 years after the foundation of *Rome*: by which removal, the *Roman* empire felt a fatal stroke.^r

This imperial establisher of the *Christian* religion, divided the whole empire into four parts. One of these was called *the Orient*, which consisted of five dioceses, and *Egypt* was one of them; having *Alexandria* for its metropolis.

The emperor *Constantius*, the son of *Constantine*, was succeeded by *Julian* the apostate, who was killed in an expedition against *Persia* by a stroke from an unknown hand. His successor was *Jovian*, on whose death *Valentinian* obtained the sovereignty. *Gratian* and *Valentinian II.* were succeeded

A. D. 361.
363.
364.
375.
ed

^r *Ancient Univ. Hist.* v. XV. p. 592. XVI. p. 131.
Holberg's Introduc. to *Univ. Hist.* p. 147.

94 *The Modern History of EGYPT.*

379. ed by *Theodosius the Great*, in whose
 389. reign we find the destruction of the
 celebrated temple of *Serapis* at *Alex-*
andria, which *Ammianus Marcellinus*
 says, surpassed all the temples of the world
 in grandeur and wealth, except that of *Ju-*
piter Capitolinus: but *Theodosius* caused it to
 be levelled with the ground on the follow-
 ing occasion.

Theophilus bishop of *Alexandria* obtained of
 the emperor an old temple, formerly conse-
 crated to *Bacchus*, with a design to be con-
 verted into a church. The workmen found
 several obscene figures among the ruins,
 which the bishop caused to be exposed to
 public view, to ridicule the heathen super-
 stition. This provoked the *Pagans* to such
 a degree, that they flew to arms, and kin-
 dled a civil war within the walls of the city.
 They posted themselves in the temple of
Serapis, from whence they sallied out and
 seized many *Christians*, whom they dragged
 into the temple, and obliged them to wor-
 ship their idol, or suffer death. They chose
Olympus for their leader, with a resolution
 to defend themselves, their temple, and
 their religion, to the last extremity. *Eva-*
grius was then governor of *Egypt*, and *Ro-*
manus was commander of the troops. They
 attempted in vain to persuade the *Pagans* to
 quit the temple, and sent a distinct account
 of the whole to the emperor, who ordered
 that,

that, and all the other temples in *Egypt*, to be utterly demolished. The *Pagans* then abandoned the temple, which was soon destroyed, and the celebrated statue of *Serapis* broke in pieces, as were all the other statues of that pretended deity. This was followed by the demolition of all the other temples, oratories, chapels, and places set apart for the worship of the idols throughout *Egypt*, which were every where either burnt or melted down. Of all the innumerable statues, with which that superstitious province was filled, *Theophilus* is said to have spared but one, which was that of an ape, to expose the pagan religion to ridicule. The emperor approved of what the bishop had done, and commended his zeal, in clearing that province from the abominations to which it had been addicted for so many ages: and soon after a law was enacted, forbidding the subjects of the empire to offer any kind of sacrifice to idols, on pain of death; and declaring the estates confiscated of such as should burn incense before them.*

As the *Egyptians* ascribed the overflowing of the *Nile* to the influence of their god *Serapis*, they concluded, that, now he was destroyed, the river would no longer overflow, and consequently that a general famine must ensue. But when they observed, that
the

* *Univ. Hist.* XVI. 430.

96 *The Modern History of EGYPT.*

the Nile, on the contrary, swelled to an unusual height, and thereby produced an immense plenty of all manner of provisions, many of the *Pagans* were converted to christianity; and a church was erected in the room of the temple.

A. D. 395. *Theodosius* by his will divided the empire between his two sons *Arcadius* and *Honorius*; the former had the *East*, and the latter the *West*. This division subsisted till the destruction of the western empire, which was soon over-run by the barbarous nations, who were tempted by the richness and fertility of the *Roman* provinces, and poured in upon them in prodigious swarms.^t

The eastern empire continued some hundreds of years: but its power and grandeur were by no means to be compared with the ancient *Roman* empire.

A. D. 450. The first eastern emperors were *Arcadius*, *Theodosius II.* *Marcian*, *Leo the African*, *Leo the Bcy*, *Zeno Isauricus*, *Basilisc*, and *Anastasius*; but we find nothing remarkable mentioned of *Egypt* under their government. The period in which the emperors reigned singly in the east, after the downfall of the western empire, includes many ages, beginning from the

^t *Ibid.* p. 446. *Holberg*, p. 151. *Puffendorf's Introduction*, v. I. p. 19.

The Modern History of EGYPT. 97

the year 476, and extending to the year 1453, in which year *Constantinople* was taken by *Mohammed* the second, and the eastern empire was utterly destroyed.^u From that time, *Constantinople* has been the imperial seat of the *Othoman* or *Turkish* emperors: but *Egypt* was long before conquered by the *Saracens*, who were of the same race as the *Turks*.

ARABS.

Mohammed, commonly called *Mahomet*, the legislator of the *Arabs*, and founder of the *Moslem* power, was born at *Mecca*, in the year of Christ 578.^w

Heraclius was declared emperor of the east in *Africa*, and was confirmed as such at *Constantinople*; at which time *Cosroes* king of *Persia* invaded *Egypt* with a powerful army, over-ran the whole country, and took and pillaged *Alexandria*: But *Heraclius* invaded *Persia*, and gained several victories there. The *Saracens* about that time put an end to the *Persian* monarchy, and established the kingdom of the *Arabians* in its room.^x *Heraclius* was a prince of excellent courage and conduct; yet the very vitals of the eastern empire seemed to have received a mortal wound: so that no time could have been more favourable

VOL. IV.

K

to

^u *Holberg*, p. 162. 166.

^w *Univ. Mod. Hist.* v. I. p. 17.

^x *Univ. Ancient Hist.* v. XVII. p. 23.

98 *The Modern History of EGYPT.*

to the designs of *Mohammed*, than that where-
in he found means to impose his new reli-
gion, or rather his infamous imposture, upon
the *Arabs*. Nor can it well be doubted but
he was raised by *God himself* to be a scourge
to the christian church, for having been di-
vided, and subdivided, into endless schisms
and contention, about the abstrusest niceties,
that had been drawn into controversy,
though of little moment to that which
ought to be esteemed the chief end of reli-
gion, and in a great measure destroyed
those christian virtues which the gospel was
given to promote.^y *Mohammed* composed
his new system of religion with the assistance
of a *Monk*, a *Nestorian*, and a *Jew*; which
enjoins the belief of no other article, than
that “there is but one God, and *Mahomet*
is his prophet.” The reputation of his be-
ing a prophet, which he artfully established,
and the success of his arms, made way for
the reception of it: and his successors, cal-
led *Caliphs*, extended their conquests over a
large extent of country.^z

The *Saracens* assisted *Mohammed*, who, by
a double usurpation, had declared himself
both their king and their prophet. They
were originally inhabitants of *Arabia*, and
had

^y *Mod. Hist.* v. I. p. 38.

^z *Puffendorf's Introduction to the History of Europe*,
v. I. p. 351.

The Modern History of EGYPT. 99

had been accustomed to live by plunder, as their name denotes; for *Sarac*, in the *Arabian* language, signifies to steal. They had served under *Julian* the *Apostate* in his wars, and also under *Heraclius*, by whose commanders they were ill treated, and badly paid, which made them join *Mohammed*, and assist him in the conquest of *Arabia*.^a

The *Greeks* were in a declining situation, and the *Arabs* were strong and flourishing. Their country had been peopled at the expence of the *Grecian* empire, whence the violent proceedings of the domineering sects forced many to seek refuge in *Arabia*, where they found a secure retreat. The *Arabs* were not only a populous nation, but unacquainted with the luxury of the *Greeks*, and inured to hardships of all sorts. They lived in a most parsimonious manner, seldom eating any flesh, drinking no wine, and sitting on the ground: nor would the barren region they inhabited, and particular manner of life to which they were confined, permit them to taste those gratifications and amusements so common in the politer parts of the world. Their political government was also such as favoured the ambitious designs of *Mohammed*; for the division and independency of their tribes were so necessary to the first propagation of his religion, and the foundation of his power, that it would

K 2

have

^a *Heylin's Cosmography*, p. 751. 764.



100 *The Modern History of EGYPT.*

have been scarce possible for him to have effected either, had the *Arabs* been united in one society. But when they had embraced his religion, the consequent union of their tribes was no less necessary and conducive to their future conquests and grandeur. Such was the posture of public affairs in the eastern world, both as to its religious and political state, when *Mohammed* formed his design of subverting the *Greek* and *Persian* empires, and introducing a new system of religion among the *Arabs*.

Anno Do-
mini 632.
Hejra 11.

Mohammed died in the eleventh year of the hejra, or flight from Mecca; in the sixty-first year of his age; and was interred at *Medina*.^b His successors, out of policy, kept up the reputation of that religion after his death, which they derided in his life, and called themselves *Khalifs*, or *Caliphs*; implying a kind of vicars-general to him, their prophet.^c These *Khalifs* succeeded *Mohammed* both in his regal character, and pontifical authority; so that they governed the *Arabs* as the *Maccabean* princes, who were kings and chief priests at the same time, did the *Jews*. Their pontifical authority chiefly consisted in the interpretation of the *Mohammedan* law, as well as praying and preaching in the public mosques, which

^b *Modern Universal History*, v. I. 227. 231.

^c *Heylin*, p. 764.

which they used to do on all solemn occasions; and this was all the authority they had left them at last; being divested of all the rest by the governors of provinces, who set up for themselves.

The first *Khalif* was *Abu Becr*, or *Abubeker*,^d who subjected all *Arabia*, and turned his arms against the *Greek* emperor. The *Arabs* invaded *Syria*, under the command of *Khaled*, who took *Damascus*, which opened a way to

Anno Do-
mini 633.
Hejra 12.

farther conquests, and added a new lustre to the *Moslem* arms: but *Aba Becr* died the same day that *Damascus* was taken.

Anno Do-
mini 654.
Hejra 13.

He was succeeded by *Omar*, who conquered *Egypt*, *Persia*, and *Palestine*. The *Arabs* saluted him "The emperor of the believers;" which illustrious title descended to all the successors of that prince.^e *Omar* divided his numerous army into two bodies; one of which he led in person against *Jerusalem*; and sent the other to invade *Egypt*, under the command of *Anru*, who penetrated into the heart of the country, and took *Mesr*, which was the ancient *Memphis*, and was treacherously delivered up to him by the *Coptic* go-

484.

K 3

vernor.

^d He is also called *Ebubexer*, *Eububexer*, or *Uquebar*. *Ibid.* *Modern Univ. Hist.* I. 275. *Ancient Univ. Hist.* v. XVII. p. 24.

^e *Modern Univ. Hist.* v. I. 380. 480 482.

vernor. The name of this traitor was *Mo-kaukas*, who concluded a treaty with *Amru*, which included the whole nation of the *Copts*. A yearly tribute was thereby imposed upon that people, who were allowed the free exercise of their religion, and the possession of their properties, under the immediate protection of the *Khalif*. We are told by *Al Makin*, that the *Copts*, of whom the tribute was collected, were at least 6,000,000 souls, who were to pay yearly two dinars each.

The *Copts* were so inveterate against their fellow christians, that they encouraged the *Arabs* to pursue the *Greeks* from *Mesr* to *Alexandria*. *Amru* defeated the *Greeks* in three engagements, and obliged them to retire within the walls of *Alexandria*, where they endured

Anno Do-
mini 643.
Hejra 23.

a long siege. *Amru* was taken prisoner in one of the attacks, and brought before the governor: but he escaped by a stratagem, and pressed the siege so close, that it surrendered to the *Arabs*, after they had besieged it fourteen months, and lost before it 23,000 men. Many of the *Greeks* escaped, and attempted to repossess themselves of this capital, in which they were defeated with great loss.

Amru informed *Omar*, that he had found in *Alexandria* 4000 palaces, 4000 baths, 40,000 *Jews* that paid tribute, 400 royal circi, or places set apart for public diversions, and 12,000 gardeners, who supplied the city with
all

all kinds of herbs in great plenty. The *Arab* writers say, that this metropolis at that time consisted of three cities; that is, *Menna*, or the port which included the *Pharos*, and all the neighbouring parts; *Alexandria*, properly so called, where *Scandarea*, or the modern *Alexandria*, at present stands; and *Nekita*, probably the old *Necropolis*.

We are told, that *Amru* demolished the walls, and dismantled the city. He also destroyed the *Alexandrian* library in the *Serapæum*, and Suburb *Rhacotis*, called the daughter of that founded by *Ptolemy Philadelphus*, in that part of the city denominated *Bruchium*, which were reduced to ashes in the time of *Julius Cæsar*.^f When that famous library perished, there were in the other at least 500,000 manuscripts, which were afterwards increased to a much greater number: but were now all destroyed by the *Arabs*. Had this invaluable collection of books been preserved, it would have proved of the utmost consequence to the learned world, which has been thus unhappily deprived of them by fanatical ignorance.

The loss of *Egypt* which had continued subject to the *Roman* empire ever since the death of *Augustus*, happened in the twenty-fifth year of the reign of the emperor *Heraclius*, who died
soon

^f See our vol. III. p. 196.

104 *The Modern History of EGYPT.*

Anno Do-
mini 643.
Hejra 23.

soon after.^g But the *Khalif Omar* was assassinated about the same time by a *Persian* slave, named *Firuz*, who executed his bloody purpose, by stabbing *Omar* thrice in the belly, whilst he was performing his morning devotions in the mosque at *Medina*.^h

The conquests made by this *Khalif* were so considerable and extensive, that the *Moslem* empire, had no future additions been made to it, would have been one of the most powerful and formidable monarchies in the world. He expelled both the christians and the *Jews* out of the peninsula of the *Arabs*: He subdued *Syria*, *Egypt*, a considerable part of *Barca*, the western *Tripoli*, with its territory, and almost all *Persia*: besides which, his troops possessed themselves of the whole province of *Aderbijan*, a large extent of territory in *Khorasan*, the greatest part of *Armenia*, and some other neighboring tracts. He left behind him a numerous army, composed of the best soldiers in the world, such as the forces of no other potentate at that time durst look in the face. The era called the *Hejra* was introduced first among the *Arabs* in his reign, and still prevails among the *Moslems* in every part of the world.

Hejra. 23. *Othman* was elected to the *Khalifat* on the death of *Omar*, and dis-

^g *Ancient Univ. Hist.* v. XVII. p. 25.

^h *Modern Univ. Hist.* v. I. p. 511.

The Modern History of EGYPT. 105

dismissed *Amru* from his government of *Egypt*, to which he advanced *Abd'allah*: but this new governor was opposed by *Constantine* the Greek emperor, who received intelligence of the disaffection of the *Egyptians* to *Othman*, which induced him to meditate the reduction of *Alexandria*. The attempt was unsuccessful; for *Amru* was immediately restored to his former dignity, and soon put *Egypt* into a state of tranquility. Thus the *Greeks* a third time lost *Alexandria*, which never afterwards recovered its pristine grandeur, and dwindled away gradually to the state in which it still remains.

The *Khalif Othman* was murdered in his palace; though he Hejra. 35. was a prince remarkable for his bravery, generosity, liberality, and magnificence.

Theophanes and *Cedrenus* informs us, that, in this khalifat, *Moawiyah* the prefect of *Syria*, seized the island of *Rhodes*, and caused the famous colossus there to be entirely destroyed, 1365 years after it had been erected. This *Arab* sold the metal of that colossus to a *Jew* of *Edeffa*, who loaded 900 camels with it. That celebrated colossal statue of the sun was cast in brass by *Chares*, of the city of *Lindus*, who had learned his art under *Lysippus*; and was seventy cubits high, with a stride of fifty fathom wide.

Another

106 *The Modern History of EGYPT.*

Another chronographer also tells us, that the year preceding the death of *Othman, Abu'l Abar*, who had been constituted general of the *Arab* fleet by *Moawiyah*, gave the emperor *Constans* a signal defeat by sea, on the coast of *Lycia*; and that such a great number of christians were killed in this engagement, that the sea was dyed red with the blood of the slain.

BOOK

BOOK IV. CHAP. II.

The rise, establishment, and state of the christian church in EGYPT, to its conquest by the Saracens.

THAT church which *Jesus Christ* founded, and his apostles established in the greatest part of the *Roman* empire, has continued from their time to ours, and has always preserved the doctrine and discipline which it received from its divine master. It was attacked in the beginning with the persecutions of the heathen emperors; and by vain persons, who undertook to refute its doctrine: but, notwithstanding such obstacles, it was supported by the pastors, who taught and governed it successively, and without interruption down to us.

It is generally held, that *St. Mark* first planted christianity among the *Egyptians*, and was the first bishop of *Alexandria*, then the metropolis of *Egypt*. Their jurisdiction was settled by the council of *Nice*, over all the churches of the diocese of *Egypt*, which included *Lybia*, *Pentapolis*, and *Egypt* properly so called: and afterwards the *Ethiopian*, or *Abyssine* churches, became subject to this patriarch.

Nero

108 *The Modern History of EGYPT.*

Nero was the first emperor who issued orders to persecute the christians, and that persecution extended to *Egypt*, where many christians were destroyed. *Domitian* issued out orders against the christians, which *Nerva* revoked. Under *Severus*, in the year 200, a persecution against the christians went through all the *Roman* provinces: but it was more cruel at *Alexandria* than any where else; and many christians of the first rank in *Egypt* suffered martyrdom; particularly St. *Felicità*, and St. *Perpetua*, two female martyrs. When *Philip* was emperor, another persecution began in *Egypt*, where it raged cruelly in 249.

In the very first century there were churches established in *Egypt*; and in the third century more than one half of the *Roman* empire became christians. There were many churches in all the cities, which were governed by bishops, priests, and deacons. Of those churches some were more eminent, and the bishops of them had more authority than others. That of *Rome*, founded by St. *Peter* and St. *Paul*, was the first: those of *Alexandria* and *Antioch* held the second and third rank: and that of *Jerusalem* was respected, because it gave birth to christianity: but all these churches were linked together in the same communion.

The successors of St. *Mark* in the see of *Alexandria*, during the three first centuries, may be seen in the following table:

The

dr
per
dis
vin
lon
and
" H
Pan
year
Clen
danc
V

The Modern History of EGYPT. 109

<i>The names of the bishops of A- lexandria.</i>	<i>The beginning of their pon- tificate.</i>	<i>The length of their ponti- ficate.</i>
Anianus,	62	22
Avilius,	84	13
Cerdon,	97	11
Primus,	109	12
Justus,	119	11
Eumenes,	130	13
Marcian,	143	10
Celadion,	153	14
Agrippa,	167	12
Julian,	179	10
Demetrius,	189	43
Heraclas,	232	16
Dionysius,	248	17
Maximus,	265	16
Theonas,	281	19

Basiliides, and *Carpocrates*, both of *Alexan-
dria*, published their errors under the em-
perors *Trajan* and *Adrian*, and had many
disciples in *Egypt*: but it is not our pro-
vince to meddle with what more properly be-
longs to the writers of ecclesiastical history,
and the curious are referred to *Du Pin's*
“History of the Church,” vol. I. p. 34.
Pantænus flourished at *Alexandria* about the
year 190. His scholar and successor was *St.*
Clement of Alexandria, who composed abun-
dantly of works. About 210, the famous *O-*

VOL. IV.

L

rigen

110 *The Modern History of EGYPT.*

Origen filled the chair of the *Alexandrian* school : he was greatly persecuted : but got out of prison, and died in 252, aged 66. The number of the works which *Origen* composed is almost incredible. He labored on the text of the *Bible*, by putting in columns the *Greek* versions of the *Septuagint*, *Symmachus*, and *Theodotian*, over-against the *Hebrew* text in his *Hexapla*. He also composed *Commentaries*, *Scholia*, and *Homilies* upon the *Bible* : and there is yet remaining part of his commentaries and homilies, either in *Greek*, or in the version of *St. Jerom* or *Rufinus*. Beside those he composed other works ; as “ A Treatise of the Principles of Religion,” translated into *Latin* by *Rufinus* : “ A Treatise of Prayer ;” and eight books against *Celsus*, in defence of the christian religion, which are extant. It cannot be denied that *Origen* had some singular opinions ; and that by endeavouring to reconcile the platonic philosophy with christianity, he departed from the simplicity of the truth.

St. Dennis was bishop of *Alexandria* in 264, and was an exile for the faith during the persecutions of *Decius* and *Valerianus*. He was esteemed for his learning, and wrote many books against the heretics. — *Theognostes* of *Alexandria* wrote seven books of *Hypotyposes*, or instructions about the mysteries of religion, and especially about the trinity, of which *Photius* made an extract. — And *Pierius*, catechist of *Alexandria*, was called the young *Origen*

The Modern History of EGYPT. III

Origen, on account of his commentaries and homilies upon the scripture.

The first christians taught, that the principles of faith were the holy scriptures and tradition : but it is not our design here to shew the particular doctrine and discipline of the primitive church. — It would be endless to recite all the principles of morality which the ancient *Fathers* taught. We shall only say, that they persuaded the believers, not only to obey the precepts of the decalogue, and the law of nature ; but commanded them to embrace the perfection of christian morality. They taught them, *That* the most acceptable sacrifice they could offer to God, was to give him their hearts : *That*, to be righteous, they must love him in all things ; and that those who acted only through a servile fear were not truly righteous : *That* they ought to suffer all conceivable pains, and even death, rather than do any thing that might give ground to believe they renounced or despised the religion of *Jesus Christ* : *That* they ought to love their neighbor as themselves, and to assist and serve him ; not to do evil to any one, to render good for evil, and wish well to their persecutors. They exhorted christians to give much alms ; to visit the poor, the sick, and those who were in prison upon account of religion. They recommended to those who were powerful and rich, to employ their superfluities in these offices, and to use the world so as not to be tied to it.

112 *The Modern History of EGYPT.*

They taught them that they were to avoid all sinful pleasures; and to be contented with necessities, without seeking after luxury: and that christian wives and virgins should be extremely modest in their apparel. They recommended to christians to have a great deal of respect for the emperors, magistrates, and secular powers. They commanded wives to love their husbands, and husbands to treat their wives with sweetness and gentleness: children to obey their parents, and servants their masters: parents to take care of their children, and to rebuke them without bitterness. They would have all believers to be subject to their pastors, who were to have great zeal and charity for them. In short, they prescribed to christians all the holy rules and maxims of the gospel; and exhorted them to lead a life conformable thereto. This excellent morality appeared with abundance of lustre in the lives and actions, as well as in the mouths and writings of the primitive christians.

Egypt suffered under the persecution of *Dia- clesian* in the fourth century: but the eastern and western empires were united in 320 under *Constantine*, who made the christian religion flourish through all his dominions. The church was troubled in the fourth century by the *Arian* heresy, which was raised by *Arius*, a priest of *Alexandria*, and a native of *Lybia Cyrenaica*. He began to publish his errors about the year 318, by maintaining that the
word

The Modern History of EGYPT. 113

word of God was a creature produced out of nothing; of a substance different from the father; and that he had a beginning. *Alexander* bishop of *Alexandria* assembled a council of the bishops of *Egypt*, *Lybia*, and *Pentapolis*, to the number of a hundred, to judge the cause of *Arius*, whose heresy was condemned by them; as it also was, in 325, by a council of the bishops of the east and west, assembled at *Nice* in *Bithynia*. *Arius* found powerful protectors, but died suddenly in a public bog-house at *Constantinople*. After this, there was a rupture in communion between the eastern and western bishops, which brought the church into great confusion, and saint *Athanasius* was obliged to quit the see of *Alexandria*: but *Alexandria* and *Egypt* always kept the *Nicene* faith, which was confirmed by the council of *Constantinople* in 381, whereby an end was put to the *Arian* heresy in the east.

The doctrine of the *Manichæans* made some progress in *Egypt*; and the author of it was *Manichæus*, who wanted to prove, that the world being filled with contrary things good and evil, there must be two principles, the one good, and the other evil. This sect continued till the sixth century, and was condemned by several imperial laws: but the *Priscillianists* sect sprung from it, and was carried from *Egypt* into *Spain*, where their doctrine was condemned.

114 *The Modern History of EGYPT.*

The most illustrious of all the defenders of the orthodox faith against the *Arians*, was the famous saint *Athanasius*, who was bishop of *Alexandria* in 326: but his enemies got him condemned and deposed in a council called at *Tyre*. He had recourse to *Constantine*, who banished him to *Treves*, in 336, without hearing him: for the *Arians* had prejudiced the mind of that prince, by accusing *Athanasius* of having threatned that he would hinder the carrying of corn from *Alexandria* to *Constantinople*. On the death of *Constantine*, *Athanasius* was sent back to *Alexandria*, and retook possession of his charge: but the *Eusebians* at *Antioch* declared him fallen from his see, and ordained in his room one *Gregory of Cappadocia*, whom the emperor *Constantius* put in possession of the see of *Alexandria* in 341. *Athanasius* withdrew into *Italy*, where he was well received by pope *Julius*, who granted him communion, and got him absolved by the western bishops, in a council held at *Sardica* in 347. *Gregory* died at the same time; and, at the desire of the emperor *Constans*, *Athanasius* was reinstated in his see in 349; from which his enemies got him expelled again in 356, by *Constantius*. Under *Julian* he was first restored, and then banished. *Jovian* recalled him; but *Valens* deposed him, and afterwards restored him; from which time *Athanasius* peaceably enjoyed the government of the church of *Alexandria*, and at length ended his

The Modern History of EGYPT. 115

his life, made so frequently uneasy by such traverses and persecutions, in 373. — The first writings of this father are *Two discourses against the Gentiles*: and he afterwards wrote many things against the *Arians*. The necessity of defending himself, and of discovering the violences of his adversaries, obliged him to make many apologies, circular letters, and other historical writings in his own justification. He composed abundance of dogmatical discourses concerning the trinity, against the *Arians*; and concerning the incarnation, against the *Apollinarists*. The life of saint *Anthony* was written by him: but many of his works are lost; and others have been falsely laid to him.

In the beginning of this century, *Peter* bishop of *Alexandria* wrote some books, among which is a canonical letter, containing rules about the duration of the penance of such as had fallen into different kinds of idolatry. — *Didymus* of *Alexandria* was a prodigy of learning, though he was deprived of his sight at five years of age. He composed many commentaries and other works, whereof we have nothing but the translation of three books about *The divinity of the Holy Ghost*, wrote by saint *Jerom*. — And *Timotheus*, successor to *Peter* in the see of *Alexandria*, composed *The lives of Monks*: And we have his canonical laws, upon which *Balsamon* has wrote commentaries.

The

116 *The Modern History of EGYPT.*

<i>The names of the bishops of A- lexandria in the fourth century.</i>	<i>Beginning of their pon- tificate.</i>	<i>Length of it.</i>
		<i>Years.</i>
Peter,	A.D. 300	11. <i>He suffered mar- tyrdom.</i>
Achillas,	311	4
Alexander,	315	
S. Athanasius,	326	46
Pistus, } Gregory, } Georgius, } Peter II. }		<i>These 3 succeeded at the different times Atha- nasius was deposed.</i>
Lucius,	373	8
Timotheus,	381	4
Theophilus,	385	27

The discipline of the church was brought to great perfection in this century, and ceremonies were carried to the highest point of their splendor; because the church was delivered from the persecution of the *Pagan* emperors, and enjoyed under the christian ones all the advantages it could wish, for the exercise of religion. The emperors erected magnificent churches, the dedication of which they celebrated with all imaginable pomp and solemnity; and the christians built them freely through the whole empire. The churches were adorned, and the sacred vessels were of gold

The Modern History of EGYPT. 117

gold and silver. The imposition of hands for the sacrament of confirmation continued in the *West*; and anointing was practised in the *East*. The churches of *Rome*, *Alexandria*, and *Antioch*, were the three most eminent: but that of *Constantinople* contended to have the second rank.

It is in this age that we must date the institution of a monastic state; and saint *Anthony* passes with reason for the first institutor. If he was not the first who retired to solitude, to live separated from the society of men; yet he was the first who drew several persons together to unite in that kind of life. Those who came to see him in his solitude, to imitate him, built huts in the place where he was, as well as in the neighbourhood; and thus the first monasteries were formed in *Egypt*, very soon after the year 300, in the time of the persecution: but the numbers of those solitaries increased so much when peace was restored to the church, that the *Egyptian* desarts were soon peopled with an infinite number of solitary persons, and filled with a great number of monasteries. Saint *Pacomus* perfected the monastic order, by uniting several monasteries into a congregation, giving them a rule, and setting up nunneries. Monasteries were built, not only near great cities, but even in them, where the monks lived in solitude in the midst of the world, practising their rule under an abbot, or archimandrite: and monachism passed

118 *The Modern History of EGYPT.*

passed from the east to the west about the end of the fourth century.

In the *East* they always fasted on *Wednesdays* and *Fridays*; abstinence from flesh and wine being enjoined to fasting, which was continued the whole day. The pilgrimages to the tombs of martyrs, and holy places, began to be in use: but care was taken to prevent the superstitions and abuses that might flow from it. They began in this age to prescribe maxims and particular rules for a more perfect life than that of common believers; and then were seen several books concerning an ascetic and spiritual life. We find almost all the bishops to have been eminent for virtue, admirable for wisdom, and animated with a most ardent zeal for the truth.

After the death of *Theodosius*, his two sons shared the empire in 395; *Arcadius* having the east, and *Honorius* the west. Those two religious princes perfected the destruction of idolatry in the *Roman* empire, by causing the temples and idols every where to be thrown down; and by publishing several laws against heretics: so that the catholic church was in a flourishing and peaceable state at the beginning of the *fifth* century: but the *Goths* and *Vandals* soon troubled its repose, by their incursions both in the east and west.

The heresies of *Pelagianism*, *Nestorianism*, and *Eutychianism* troubled the church in the fifth century. The *Nestorians* maintained that

the

The Modern History of EGYPT. 119

the virgin *Mary* ought not to be called the mother of God; and this controversy soon reached *Egypt*, where many monks supported this doctrine, which was opposed by saint *Cyril of Alexandria*, who assembled a council in *Egypt* in 430, and condemned *Nestorius* the bishop of *Constantinople*. A council was soon after convened at *Ephesus*, where *Cyril* arrived with fifty bishops from *Egypt*. The number of bishops at that council were about 200, and *Cyril* was president. They declared that *Nestorius* was fallen from the episcopal dignity, and separated from the sacerdotal communion. There still remained a seed of sedition between the bishops of *Egypt*, and those of the east, who mutually suspected each other of heresy: some being persuaded that the chapters of saint *Cyril* were heretical; while others held them to be orthodox. But the emperor *Theodosius*, at the solicitation of saint *Cyril*, published an edict, containing, besides the *Anathema* against the person and doctrine of *Nestorius*, a confession of faith which clearly contained the catholic doctrine, and obliged all the bishops of the east to subscribe it.

A great contest happened between *Dioscorus*, who succeeded saint *Cyril* in the see of *Alexandria*; and *Eutychius*, a *Constantinopolitan* abbot, who acknowledged two natures in *Jesus Christ* before the union, but believed there was only one after it. This was no sooner over, than another difference arose between *Theophilus*
Pa-

120 *The Modern History of EGYPT.*

Patriarch of Alexandria, and saint *Chrysoſtom* patriarch of *Conſtantinople*; which had like to have divided the eaſt from the weſt. *Theophilus* condemned three monks, becauſe they would not ſign the condemnation of *Origen*. Thoſe monks fled to *Conſtantinople*, where they were followed by *Theophilus*, who held a ſynod at *Chalcedon*, in which *Chryſoſtom* was depoſed. *Innocent I.* biſhop of *Rome* declared for *Chryſoſtom*, whoſe death put an end to the diſpute; after which all the churches paid juſtice to the memory of the deceased.

<i>Patriarchs of Alexandria in the fifth century.</i>	<i>Beginning of their pontificate.</i>	<i>Length of it.</i>
Saint Cyril,	412	32
Dioſcorus,	444	7 <i>Baniſhed.</i>
Proterius,	451	6 <i>Put to death by the Alexandrians.</i>
Timotheus I.	457	<i>Baniſhed.</i>
Timotheus II.	460	
John Talaia,	482	
Peter Mongus,		

In this century flouriſhed ſaint *Iſidore* the monk, biſhop of *Peluſum*, or *Damietta*, in *Egypt*. He wrote a great number of letters upon paſſages of the holy ſcriptures, the doctrine and diſcipline of the church, morality, a monaſtic

The Modern History of EGYPT. 121

nastic life, devotion, and several other subjects. We have yet above 2000 of them, all wrote in a *Laconic* stile, with great wit and agreeableness. They are full of learned explications of the most difficult passages of the holy scripture, and most judicious reflections upon the principal mysteries of religion, curious remarks upon the discipline of the church, and excellent moral maxims, with advices and instructions very useful for the conduct of a spiritual life. — Saint *Cyril of Alexandria*, whom we have already mentioned, wrote several dogmatical works, and commentaries upon the books of the holy scripture.

There was little difference concerning the doctrine, discipline, and morality of the church, in this century and the former: but in this age, they declared for doctrines of faith, original sin, and the necessity of baptism and grace with regard to salvation. They exploded the notions about the reign of *Jesus Christ* upon earth a thousand years. They embraced the opinion of the creation of souls when they are united to the body: and they acknowledged, that righteous souls receive their reward, and that those of the wicked are sent into punishment, immediately after death.

In the *sixth Century*, we find that *Severus*, an *Egyptian* monk, prevailed on the emperor *Anastasius* to depose *Flavianus* and *Macedonius*, the patriarchs of *Antioch* and *Constantinople*; that he possessed himself of the see of *Antioch*;

and founded the sect of the *Severians*. The empress *Theodora* caused *Theodosius* to be ordained at *Alexandria* in 527: but the *Alexandrians* opposed this ordination, and elected *Gaianus*. He was succeeded by *Paul*, who was banished, and *Zoilus* ordained in his place in 540. *Eulogius* was elected patriarch of *Alexandria* in 580, and attacked the errors of *Severus*: but we find no writers of any eminence in *Egypt* during this century. The bishops of the east and west were divided about words, and the church of *Alexandria* became a prey to the ambitious.

Monothelism had its origin in the beginning of the seventh century; which error consisted in maintaining there was but one will in *Jesus Christ*. The emperor *Heraclius* embraced this opinion, as well as *Sergius* the patriarch of *Constantinople*, who promoted *Cyrus* to the patriarchate of *Alexandria*, in 633. The see of *Alexandria*, on the death of *Eulogius* in 608, was filled by *Theodorus*, who was succeeded by *John* the almoner in 710. His successors were *George*, *Cyrus* the *Monothelite*, and *Peter*, who was there till 640: but the succession of the patriarchs of *Alexandria* which followed is not known, and would be of little use in history, as the barbarians were then in possession of *Egypt*.

BOOK IV. CHAP. III.

The Government of Egypt, under its Arabian Khaliffs, or emperors of the Saracens, who were successors of Mohammed.

WE have already taken notice of the khalifs of *Abu Becr*, *Omar*, and *Othman*, the three immediate successors of *Mohammed*; and, as *Egypt* was now reduced to the *Saracen* yoke, we shall briefly mention the reigns of the succeeding khaliffs, from *Othman* to the time that the *Egyptians* threw off their obedience to the *Babylonian* khalif, and chose one of their own, to whom all the *Arabians*, and *Mohammedans* in *Africa* and *Europe*, submitted themselves.

I. Race. *The SARACEN khaliffs.*

IV. *Ali* was unanimously elected khalif, or, to use the *Arab* style, emperor of the faithful, on the death of *Othman*; and the *Egyptians*, as well as the *Arabs*, had the highest regard for him, not only on account of the near relation he bore to their prophet, but likewise of the immediate alliance he had contracted with *Mohammed's* family, by marrying his daughter *Fafema*. The new khalif immediately

A. D. 655.
Hejra 35.

124 *The Modern History of EGYPT.*

constituted *Kais Ebn Sa'id*, governor, or prefect, of *Egypt*: but a great number of the *Egyptians* refused to receive him, or to submit to *Ali's* government, till the murderers of *Othman* were brought to justice. The *Syrian* and *Egyptian* troops set up *Moawiyah*, whom they proclaimed khalif; as he was chief of the house of *Ommiyah*, and governing prefect of *Syria*. But *Ali* defeated *Ayesha* at *Kboraiba*, near *Basra*; and soon after he obtained a victory over *Moawiyah* at *Sessein*, a place between *Syria* and *Irak*.

Ali suspected the fidelity of *Kais*, and appointed *Mohammed Ebn Abu Becr* governor of *Egypt* in his room; which occasioned great commotions in that province. The new governor persecuted those who had been attached to *Othman*; whereupon such dissensions ensued, that *Ali* was obliged to recal *Mohammed*, and to send *Malec Shuttur* into *Egypt*, to re-establish his authority there. However, *Malec* was poisoned in his journey, by the means of *Moawiyah*; which obliged *Ali* to continue *Mohammed* in his government.

Moawiyah then resided at *Damascus*, from whence he sent *Amru*, with 6000 troops, to take possession of *Egypt* in his name; and this general marched with such expedition into that province, that he seized *Alexandria*, and defeated *Mohammed*, whom he took prisoner, and put him to a barbarous death; for he inclosed his body in that of an ass, and burnt it

to

to ashes. He was cut off in the fortieth year of his age, when he had been only five months governor of *Egypt*, and his post was occupied by *Amru*, upon whom it was conferred by *Moarwiyah*, who then acted as khalif in *Syria*.

Three desperate conspirators undertook to assassinate *Ali* at *Medina*, *Moarwiyah* at *Damascus*, and *Amru* in *Alexandria*. They attempted all three; but succeeded only in one; for *Amru* escaped through mistake of his person; *Moarwiyah* was dangerously wounded, but recovered; and *Ali* received a mortal wound, as he was officiating in the mosque.

V. *Hasan*, the son of *Ali* by *Fatema*, succeeded his father in the khalifat, which he resigned to *Moarwiyah* after he had enjoyed it six months; and he was poisoned five years after, by his wife *Juadab*, who had been bribed by *Moarwiyah* to perpetrate that execrable crime.

VI. *Moarwiyah*ⁱ thus became sole and supreme emperor of the *Moslems*, and continued *Amru* in his government of *Egypt*, the whole revenue of which was allowed him, upon condition that he kept on foot a body of troops sufficient for its defence. *Amru* was justly esteemed one of the greatest men among the *Arabs* of the age in which he lived, as standing distinguished from almost all his countrymen

M 3

by

ⁱ He is also called *Mukawius*.

126 *The Modern History of EGYPT.*

by his quick apprehension, solid judgment, undaunted courage, singular resolution, as well, as his most profound sagacity and penetration. He was always excellent in his advice, firm to his resolves, and speedy in their execution. We are told, by an oriental writer, that, before he embraced *Islamism*, he wrote some satirical pieces upon *Mohammed*; and that some of his proverbs and poems are still extant. The dying speech he made to his children is said to be masculine and pathetic; in which he lamented he ever exercised his wit in exposing the prophet. On his death, which happened soon after *Moawiyah* obtained the khalifat, he was succeeded in his government by *Atba* the brother of *Moawiyah*, *Okba*, and *Moseilama*; who enjoyed that station till the new khalif died.

In this reign, the *Arabs* besieged *Constantinople* the whole summer and spring for several years together: but were received with such vigor and resolution by the emperor, that they thought it advisable to withdraw always in *September* to *Cyricus*, and at last abandoned the enterprize. In this long siege, or rather repeated sieges, the *Arabs* lost incredible numbers of men, and many ships consumed by sea-fire, as it was called, because it burnt under water; being the invention of *Callinicus*, a native of *Heliepolis* in *Egypt*: and, about the same time, there was a dreadful mortality in *Egypt*.

Moawiyah

The Modern History of EGYPT. 127

Moawiyah made *Damascus* the residence of the khalifs; and that city enjoyed this prerogative, as long as his descendants, or the khalifs of the house of *Ommiyah*, kept possession of the *Moslem* throne: but those of the family of *Abbas* transferred the imperial seat to *Baghdad*, and other places.

VII. *Yezid*^k succeeded his father *Moawiyah*, and *Egypt* declared for him, over which he appointed *Sa'id Ebn Yezid* governor, on the death of *Moiselmah*.

Anno Domini 680.
Hejra, 60.

VIII. *Moawiyah* II. succeeded his father *Yezid* in the *Moslem* throne, which he abdicated six weeks after his inauguration.

Anno Domini 684.
Hejra, 64.

IX. *Abd'allah* was then elected; but was opposed by *Merwan*, a member of the house of *Ommiyah*, which proclaimed him *Khalif* at *Damascus*. *Egypt* acknowledged *Abd'allah*, who had generously given that government to *Abd'alrahman*; which he as shamefully surrendered to *Merwan*, to whom the *Syrian* troops compelled the *Egyptians* to take an oath of allegiance; and *Merwan* appointed his son *Abd'allaziz* to preside over *Egypt*, while he returned with the greatest part of his forces to *Damascus*.

X. *Ab-*

^k *Gizid*, or *Izid*.

128 *The Modern History of EGYPT.*

Anno Do-
mini 692.
Hejra 73.

X. *Abd'almalec*, the son of *Mervan*, gained the khalifat, besieged *Abd'allah* in *Mecca*, defeated and killed him there, upon which he became absolute sovereign. *Abd'allah*, the brother of this prince, governed *Egypt* above twenty years, and built a *Mikeas*, or measuring pillar, to form an estimate of the increase of the *Nile*. He obliged the *Egyptians* to pay part of their tribute every week; and fixed a capitation upon the *Egyptian* monks. On his death, the khalif conferred that government upon his own son *Abd'allah*, who rendered himself more disagreeable to the *Egyptians* than any of his predecessors.

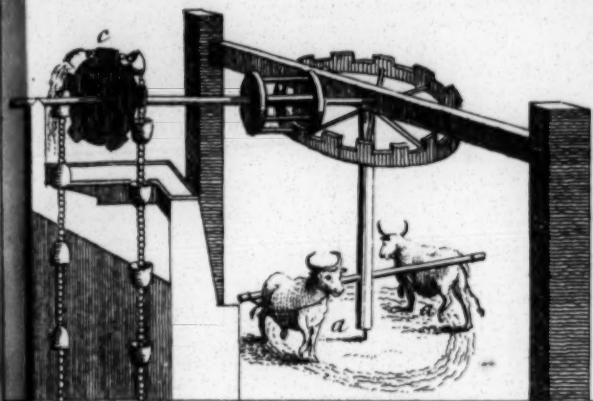
Anno Do-
mini 704.
Hejra 85.

XI. *Al Walid*, the son of *Abd'almalec*, was proclaimed khalif the same day his father died; and he appointed *Korrah* governor of *Egypt*, who, at his command, demolished the principal mosque at *Mesr*, and either built or beautified another; which rendered this governor extremely disagreeable to the *Egyptians*. He was succeeded in that government by *Abd'almalec*, who presided over the *Egyptians* till the accession of *Soliman*.

Anno Do-
mini 715.
Hejra 96.

XII. *Soliman* succeeded his brother *Al Walid*, and ordered a *Mikeas*, or Nile-scope, to be built near the ancient *Memphis*.

The *Arabs* had conquered *Africa Proper*, where ancient *Carthage* stood, and had invaded

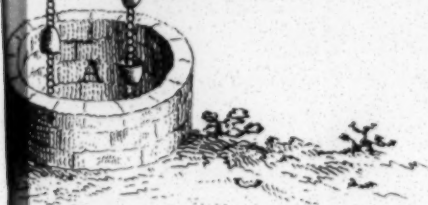


Explanation.

a, a, The Oxen that turn the Wheel.

b, b, The Earthen Pots drawn up from the Well A full of Water.

c, Where they empty themselves into a Trough from whence the Water is conducted into a Reservoir.



The Persian Wheel.

ed
at
sta
of
Ar
tire

lym
Gen
ver
by

Soly
Eg
war
bro
was
ed t
diec
tres
flav

X
ther
Haf
cont
fas h
in y
male

Ca
of A
chite
write

The Modern History of EGYPT. 129

ed Spain: but *Soliman* sent his brother *Moslema*, at the head of 120,000 men, to attack *Constantinople*; for which purpose a large quantity of corn was sent from *Egypt*. However, the *Arabs* were obliged to raise the siege, and retire with incredible loss.

XIII. *Omar II.* succeeded *Solyman*, to whom he was cousin German. He constituted *Ayub* governor of *Egypt*, and was soon after poisoned by the members of the house of *Ommiyah*.
A. D. 718.
Hejra 99.

XIV. *Yezid II.* the brother of *Solyman* gave the government of *Egypt* to *Basbar*; who was afterwards sent to *Africa*, and succeeded by his brother *Handalah* in *Egypt*: but this governor was soon deposed, and *Mohammed* was appointed to the lieutenancy of that country. *Yezid* died with grief for the loss of his beloved mistress *Habubak*, who had been an *Egyptian* slave.
A. D. 721.
Hejra 102.

XV. *Hesham* succeeded his brother *Yezid*, and made his cousin *Hasan* governor of *Egypt*, who continued in that post three years, when *Hasan* had that government conferred upon him; in which he was also succeeded by *Abd'almalec*.
A. D. 724.
Hejra 105.

Cosmas was constituted patriarch of *Alexandria*, who was of the *Melchite* persuasion, and could neither write nor read, if we believe *Eutychius* — Up-
on

130 *The Modern History of EGYPT.*

on his arrival at *Damascus*, he met with a gracious reception from *Hesham*, who wrote to his governor of *Egypt* to put the *Melchites* in possession of all the churches that had been occupied by the *Jacobites* in *Alexandria* for the space of 97 years; that is from the third year of *Omar* to the seventh of the khalif *Hesham*; during which interval, the *Jacobites* had remained masters of all the christian churches in *Egypt*, except that of St. *Seba* at *Alexandria*, and that of St. *Michael* in *Kazr* at *Shama*, to which the *Melchites* had been confined. Nor did the *Jacobite* patriarch of *Alexandria* only supply *Egypt* with bishops for so long a term, but he likewise sent many others into *Nubia*; the people of which kingdom, till the seventh year of *Hesham*, were almost entirely of the *Jacobite* persuasion. However, this uncommon favor was not granted *Cosmas* by the khalif without the interposition of several learned men, and even many valuable presents, which he brought with him to *Damascus*, to facilitate the execution of his project. Thus a sort of ecclesiastical revolution was produced among the christians in *Egypt*.

Hejra 118. *Abd'almalec* the governor of *Egypt* died, and was succeeded by *Abd'alrahman*, who was deposed the next year, and *Handala* substituted in his room. About this time, *Abnakhayyal* was made patriarch of *Alexandria*, and was afterwards persecuted by the governor, who first imprisoned him, and then extorted

The Modern History of EGYPT. 131

extorted from him a large sum of money, which he was obliged to beg of the christians settled in *Egypt* and some of the neighboring provinces.

XVI. *Al Walid* II. the son of *Yezid*, was declared khalif on the death of his uncle *Hesham*, and he appointed *Isa* governor of *Egypt*. This khalif was murdered in his palace, and was succeeded by his cousin-german.

A. D. 742.

Hejra 125.

XVII. *Yezid* III. was son of *Walid* I. by *Mah Afrid*, the daughter of *Firuz*, the son of *Yazdejered*.

A. D. 743.

Hejra 126.

He therefore became sovereign of *Persia* by hereditary right; and was so far from thinking himself above claiming the title derived to him from his mother, even after he was khalif, that he constantly stiled himself the son of *Khofru*, king of *Persia*, the descendant of the khalif *Merwan*, and a prince among whose ancestors, of the mother's side, were the *Roman* emperor, and the *Turkish* khan. *Yezid* caused the *Moslems* to acknowledge his brother *Ibrahim* the heir apparent to the crown; and, after him, the succession legally to devolve upon *Abd'alaziz*. He obliged his subjects to take the oath of allegiance to those princes, and died of the plague at *Damascus* after a reign of six months.

XVIII. *Ibrahim* was no sooner on the throne, but he was deposed by *Merwan Ebn Mohammed*,

132 *The Modern History of Egypt.*

hammed, the governor of *Mesopotamia*, who permitted him to live in peace.

A. D. 744. XIX. *Merwan II.* surnamed
Hejra 127. *Himar*, appointed *Hafas* governor
of *Egypt*, and was opposed by the
partizans of the house of *Al Abbas*, who be-
gan to grow powerful in some of the interior
provinces of the empire.

Al Abbas was the uncle of the prophet *Mo-
hammed*, and the father of *Ali*, whose son *Mo-
hammed* was nominated the chief of that house
in the 100th year of the Hejra. He is re-
ported to have predicted, that his son *Ibrahim*
would be slain; and that his other son *Abd'al-
lah* would cut off all the members of the
house of *Ommiyah*, and settle the government
of the *Moslems* upon a solid and lasting found-
ation. *Mohammed* died in the 125th year of
the Hejra, and was succeeded as chief by
Ibrahim, who resided at *Mecca*, though the
principal residence of the house of *Al Abbas*
was then at *Meru* in *Khorasan*, over which pro-
vince he appointed *Abu Moslem* governor, who
defeated *Nasr* the khalif's lieutenant, in a
fierce engagement. This blow proved ex-
tremely prejudicial to the interests of the house
of *Ommiyah*, and greatly contributed to the ele-
vation of that of *Al Abbas* to the *Moslem* throne.
They declared *Merwan* an usurper, and swore
allegiance to *Ibrahim*, whom they asserted, by
right of succession, to be lawful khalif and imam.

Merwan removed *Hafas* from the govern-
ment

The Modern History of EGYPT. 133

ment of *Egypt*, and substituted *Jawweirab* in his room. He also sent *Thaeba* to preside over the *Moslems* in *Spain*; and then made vast military preparations to oppose the rebels of *Khorasan*, who began to alarm several of the provinces of the *Moslem* empire, and even to threaten the house of *Ommiyah* with utter excision. Many of the *Syrians* secretly favored the pretensions of the house of *Al Abbas*, because *Merwan* had transferred the imperial treasury from *Damascus* to *Harran* in *Mesopotamia*.

Ibrahim sent *Abu Moslem* a banner, which he called *Al Thel*, or *the Shadow*: and an imperial standard stiled by him *Al Sabab*, or *the Cloud*; signifying, that as the earth would never be uncovered by the clouds, nor quite void of shade; so the world from thenceforth would never be without a khalif of the house of *Al Abbas*. *Abu Moslem* fixed this banner and standard upon two lances, and ordered them to be carried before him, whilst he proclaimed his master rightful emperor of the faithful, and imam; and published in the principal places of *Khorasan* the title and pretensions of the house of *Al Abbas* to the khalifat. He brought such a formidable force into the field, that the troops of *Merwan* could make no resistance, and were obliged to take an oath of fidelity to *Ibrahim*, or quit that large province within a limited time.

Ibrahim undertook a pompous pilgrimage to *Mecca*; in which he

Hejra 129.
Hejra 131.

134 *The Modern History of Egypt.*

was intercepted by the governor of *Damascus*, who carried him to *Harvan*, and confined him in prison loaded with irons, where he soon after died. He had ordered his brother *Abd'allah* to retire to *Cusa*; and commanded all those that attended him to acknowledge him khalif after his decease.

Hejra 132. *Abu'l Abbas* surnamed *Al Saffab*, and also called *Abd'allah*, was proclaimed khalif of *Cusa*, where he received the oath of allegiance from his officers and soldiers. He then retired to *Anbar*, a city of *Irak*, upon the *Euphrates*, which he made the seat of the khalifat, and consequently the capital of the *Moslem* empire. The troops of *Merwan* were defeated in several engagements by *Abd'allah's* generals. He was obliged to fly to *Damascus* for refuge: but the inhabitants of that city, finding his condition desperate, treated him with contempt, and abandoned him. He then fled with 3,000 men into *Egypt*; over which country he had appointed *Abd'allah Ebn al Magbarah*, one of his favorites, to preside as governor, after the dismissal of *Joweirah*. Here he maintained himself for some time: but was at last attacked, and put to death, by *Saleb*, who was sent against him at the head of a strong detachment, in a town or village of *Said*, or *Thebais*, called *Busir Kuridas*. His head was cut off, and sent as a present to *Abu'l Abbas*; who, at the first sight of it, returned thanks to God for delivering

The Modern History of EGYPT. 135

delivering his formidable competitor into his hands.

It is said that *Merwan* was extremely cruel to the christians in *Egypt*; that he frequently threatened to cut off the patriarch of *Alexandria*'s head, and ordered a scymitar to be brought him for that purpose: but receiving advice that *Abd'allah*'s forces had entered *Egypt*, he immediately passed the *Nile*, took post in the city of *Geeza*, *Al Fizab*, the ancient *Memphis*, and laid *Mesr*, then the capital of *Egypt*, in ashes, together with all the corn and provisions in the place. After which he seized upon a nunnery, at a small distance from *Geeza*, made all the religious therein prisoners, and, among the rest, a beautiful nun, whose chastity he offered to violate.

The *Arabs* express the date of the catastrophe that befel the house of *Ommiyah*, in the person of *Merwan*, who was the last khalif of that house, by the word *Kalb*, which consists of three letters, *kaf*, *lam*, *ba*, denoting 132, the number of the year of the *Hejra* in which *Merwan* was killed, and the khalifat of the princes of the house of *Ommiyah* entirely abolished. Though the khalifs of the house of *Al Abbas* endeavoured to destroy all the descendants of this prince; yet we are told, that one of them escaped first into *Egypt*, afterwards into *Africa*, and then into *Spain*, where he founded the second dynasty of the *Ommi-*
yan

136 *The Modern History of EGYPT.*

yan princes, who assumed the title of khalif there.

The House of Al Abbas.

A. D. 749. XX. *Al'd'allah*, or *Abu'l Abbas*
Hejra 132. *al Saffab*, was the first khalif of
this line, who enjoyed the large
empire of the *Saracens*, which comprehended
the governments of *Aderbijan*, *Armenia*, *Meso-*
potamia, *Mosul*, *Hejar*, *Yaman*, *Cusa*, *Rasra*,
Persia, *India*, *Sindia*, *Khorasan*, *Syria*, and *E-*
gypt; besides *Africa*, and *Spain*.

The new khalif conferred the government
of *Egypt* upon his uncle *Saleb*, who chose *Abu*
Awn for his deputy. The partisans of the
house of *Ommiyab* were defeated in all their
attempts against the house of *Al Abbas*; and
Abd'allah was surnamed *Al Saffab*, because he
could not obtain possession of the khalifat with-
out an incredible effusion of human blood.
He died of the small-pox, and was succeeded
by his brother in the khalifat.

A. D. 753. XXI. *Abu Jaffaar Al Mansur*¹
Hejra 136. had been declared the presumptive
heir to the crown by *Abd'allah*,
and was proclaimed khalif in the imperial city
of *Anbar*, the capital of the *Moslem* empire.
He removed his uncle *Saleb* from the govern-
ment of *Egypt*, and appointed *Abd'almalec* to
succeed

¹ He is sometimes called *Makomet II.* Hejra
p. 764.

The Modern History of EGYPT. 137

succeed him in that post, which he enjoyed but a short time, and was succeeded by *Musa*, as he was soon after by *Mohammed*, and he by *Hamid*, who was ordered by the khalif *Al Mansur* to retire from *Egypt*, and Hejra 144.
Iezid. Ebn Hatem was appointed his successor in the government of that fertile and opulent province.

It was this khalif who laid the foundation of *Bagdad*, in a delightful 145.
plain on the western banks of the *Tigris*, and in the center of his chief provinces. It was finished in four years, and seems to have been raised out of the ruins of 149.
Ctesiphon, as well as those of *Seleucia*, and was frequently called *Irenopolis* by the *Greeks*. This great city was the seat of the khalifs of the house of *Al Abbas*, from its foundation to the year of the *Hejra* 656, when it was taken by the *Tartars*, out of whose hands it passed to the *Persians*, and from them to the *Fakes*, who enjoy it to this day.

Abd'allah was governor in *Egypt*, where he died, and was succeeded by 155.
Musa Ebn Ali, who filled that post with great reputation and dignity: but we are told that the governors of *Egypt*, during all this khalifat, exacted enormous sums of money, by way of tribute of the people of that country, not sparing even the poorest artificers and meanest mechanics, who were thereby reduced to the most extreme poverty, and forced

138 *The Modern History of EGYPT.*

to feed upon dogs and dead bodies. *Abu Jafsaar* died at *Bir Maimun*, in his pilgrimage to *Mecca*, and was succeeded by his son.

A. D. 774.
Hejra 158. XXII. *Al Mobdi* was unanimously proclaimed khalif at *Baghdad*, and appointed *Mohammed Ebn Soliman*, the Syrian, governor of *Egypt*; but soon removed him from that exalted station, which he conferred upon *Musa Ebn Ali*, who was deposed the next year, and succeeded by *Isa Ebn Lockman Al Jamjami*. He was also soon after recalled to make room for *Wadi Ebn Al Mansur*, who was soon succeeded by *Abu Saleh Ebn Abd'allah Al Farwnani*, as he was by *Ibrahim Ebn Saleh*. This governor was succeeded by *Musa Ebn Masaab*, who was assassinated in *Egypt*, on account of his tyrannical and oppressive administration. His deputy *Amer Ebn Omar* took upon him the government of that province, till the arrival of *Fadl Ebn Saleh*, who was sent by the khalif from *Baghdad* to enjoy that great and lucrative post. Soon after which the khalif *Al Mobdi* was poisoned, and succeeded by his son.

A. D. 785.
Hejra 169. XXIII. *Musa Al Hadi* succeeded his father without any opposition. He constituted *Ali Ebn Soliman* governor of *Egypt*, and died suddenly of a cough, which seized him after he had drank a glass of poisoned water, given him by his mother *Khizaran*.

In

The Modern History of EGYPT. 139

In the first year of his khalifat, *Abuna Jahya* was elected patriarch of *Alexandria*, and enjoyed that dignity thirteen years. That church enjoyed an uninterrupted repose during the time he presided over it. He was very charitable, and distributed a great quantity of corn among the poor, when a grievous famine raged there.

XXIV. *Harun Al Rasbid* was saluted emperor of the faithful on the death of his brother *Al Hadi*; notwithstanding that prince had left a son named *Jaasar*. The new khalif appointed *Musa Ebn Isa* governor of *Egypt*, as a person every way qualified for so important a post: but he was soon displaced, and succeeded by *Moslema Ebn Yakya*, who was also removed, and *Mohammed Ebn Zabbar* substituted in his room. He was succeeded by *Yezid Ebn Hatem*, who was displaced by *Musa Ebn Isa*, and he was succeeded by *Ibrahim Ebn Saleh*. *Abd'allah Ebn Zabbar*, who came after him, was soon removed, and succeeded by *Isbak Ebn Soliman*. The next year, *Al Rasbid* made *Haziema Ebn Ayan* his lieutenant over *Egypt*: but he did not long remain in that honorable post; being soon after banished by the khalif into *Africa*. He was succeeded by *Abd'almalec Ebn Saleh*, who appointed *Abd'allah* to collect the tribute imposed on those who refused to profess *Islam*, and the customs there; as also

A. D. 786.
Hejra 170.

Hejra 173.

176.

177.

178.

also

140 *The Modern History of EGYPT.*

also on some occasions to officiate for him in the mosque.

179. The khalif appointed his brother *Abd'allah* to preside over *Egypt*; but, in a short time, he removed him from that post, and substituted *Musa Ebn Isa* in his room.

180. But the next year *Abd'allah* was reinstated in that government, in which he

181. was soon succeeded by *Ishmael Ebn Saleb*, as he was by *Al Leit Ebn Al Fadl*.

182. *Abamed Ebn Ismael* was made governor of *Egypt*, and was succeeded by

189. *Ebn Zenebia*, as he was by *Hasan Ebn*

192. *Jamil*, who was deprived of the government to make room for *Malec Ebn Daham*.

193. The khalif *Harun* made *Al Hasan* governor of *Egypt*; and soon after died of the bloody flux, at *Tus* in *Khorasan*.

The khalif being in *Egypt*, said once to his courtiers, "The king of this country formerly boasted himself to be *God*: I, therefore, in abhorrence of such pride, intend to confer the government of it upon one of the meanest of my slaves." In consequence of which, he chose for this effect one *Hozzab*, an *Ethiopian*, who was of a most rude and clownish disposition. The king hinted at here is *Pharaoh*, who is represented in the *Khoran* as saying to his people, "I am more great and powerful than all your gods: I am your sovereign *God* and master."

When

The Modern History of EGYPT. 141

When *Abd'allah*, the khalif's brother, was prefect of *Egypt*, he made a present to *Harun* of a most beautiful damsel, of whom that prince was most passionately fond. She was taken extremely ill, and the khalif found himself obliged to apply to his brother for a doctor from *Egypt*. *Abd'allah* sent him the patriarch of *Constantinople*, who was a good physician, and soon restored her to health; which so pleased the khalif, that he ordered all the churches that had been taken away from the *Melchites* in *Egypt* to be restored them, and gave the patriarch a large sum of money for the cure he had performed. This patriarch, whose name was *Balatian*, died in the forty-seventh year of his patriarchate, and was succeeded by *Eustathius*, at *Alexandria*, in the sixteenth year of the khalifat of *Al Rasbid*. He lived only four years after his advancement to the patriarchate; and, after his death, one *Christopher* was elevated to that high dignity, in which he continued thirty two years: but a detail of such ecclesiastical affairs is incompatible with our design.

XXV. *Mohammed III.* surnamed *Musa Al Amin* was proclaimed khalif at *Baghdad* on the death of his father *Al Rasbid*, and appointed *Hatem Ebn Harthema* to the government of *Egypt*.

Al Mamun, the khalif's brother, declared war against him in *Khorasan*, where he defeated his army, and assumed the title of khalif,

A. D. 808.
Hejra 193.

142 *The Modern History of EGYPT.*

lif, in which he was supported by the people of *Egypt*, and he sent them *Ayad Ebn Mohammed* for their governor.

Hejra 198. *Al Mamun's* troops besieged *Baghdad*, which they took, and put the khalif *Mohammed* to death.

A. D. 813. XXVI. *Abu'l Abbas AL MA-*
Hejra 198. *MUN Abu Jaafar Abd'allah* succeeded his brother, and appointed *Al Motalleb* governor of *Egypt*, who was soon deposed, and succeeded by *Al Abbas Ebn Musa*.

The new khalif had several rebellions raised against him in different parts of the empire, and one usurper is said to have set up for himself in *Egypt*: but it rather seems that this country then enjoyed a perfect tranquility under the administration

Hejra 200. of *Al Motalleb Ebn Abd'allah*, who succeeded *Al Abbas*. His successor was *As-*

204. *sari Ebn Al Hakem*, who died in *Egypt*, and was succeeded by his son *Moham-*

206. *med Abunfar*, who also died there, and was succeeded by his brother *Abd'allah*, whose pretensions to the government were supported by the soldiery: but he was removed, and *Abd'allah Ebn Thaur* placed in

210. his stead, who was also removed, and succeeded by the khalif's brother *Al Motasem*.

217. An insurrection happened in *Egypt*, which obliged the khalif to put himself

The Modern History of EGYPT. 143

self at the head of his troops to suppress it. He entered that country, took the city of *Taima*, and made all the inhabitants prisoners.

These unhappy people were called *Al Bimaidæ*, or the descendants of *FORTY*, as the name imports in *Coptic*; and they were christians of good note, who made a considerable figure when the *Moslems* first conquered *Egypt*. They refused to pay the tribute, usually exacted by the *Moslems*, of those who professed the christian religion: upon which *Al Mamun* and his brother *Al Motasem*, marched against them with a numerous army, intirely defeated them, put many to the sword, dispersed the rest, and carried away the women and children prisoners to *Baghdad*.

The khalif was so highly pleased with his success in this expedition, that he made a triumphant entry into *Mejr* and *Al Fostat*, before he departed out of *Egypt*. However, before this departure, he erected a castle on mount *Al Mokattam*, which consists of a ridge of mountains extending to the eastern part of *Al Said*, or *Thebais*: and he permitted two gentlemen of his bed-chamber, who were christians, to build a church near it. He also erected a mikias at *Sburat* in *Thebais*; and repaired another of those pillars at *Akh-minim*. He likewise suppressed the revolt of *Al Sari*, and *Aydus*, who had rendered themselves formidable in *Egypt*.

This

144 *The Modern History of EGYPT.*

218. This khalif died of a fever by immoderately eating dates, at *Rakkah*, upon the banks of the river *Badandun*. The eastern writers say, that he was endued with all royal virtues: and that he applied himself particularly to the speculative sciences, which induced him, at a great expence, to encourage learned men to resort from all parts of the world to *Baghdad*. He is reputed to have been the greatest and most renowned prince of the house of *Al Abbas*; a race more fruitful in heroes than any that ever swayed the sceptre among the *Moslems*.

Some of the christian writers inform us, that *Mark*, the *Jacobite* patriarch, died at *Alexandria* in his khalifat, and was succeeded by *James*, who presided over those of the *Jacobite* persuasion near eleven years; in whose patriarchate the monasteries that had been taken from the christians were restored, and re-occupied by the monks.

The famous *AlShafai*, author of the third orthodox sect of the *Sunnites*, died in *Egypt* during this reign. We are informed, that when his mother was with child of him, she dreamed that the planet *Jupiter* fell out of her womb into *Egypt*, and that a part of it passed from thence into several other regions; from whence the interpreters of dreams inferred, that she should have a son that should first instruct the *Egyptians* in all kinds of useful knowledge, and afterwards impart

The Modern History of EGYPT. 145

impart the same instructions to other nations. He wrote many learned books; and his doctrine was held in such high repute among the *Sonnites* in the time of *Saladin*, that he founded a college at *Cairo*, in which no other was permitted to be taught.

XXVII. *Al Motasem*, or *Abu Ishak Mohammed Ebn Harun Al Rasbid*, was saluted khalif the same day his brother *Al Mamun* died, by whose express nomination he ascended the throne, in prejudice of his own son *Al Abbas*, and the exclusion of his other brother *Al Mutamen*; though the latter had been called to the succession after him by their father *Harun Al Rasbid*.

A. D. 833.
Hijra 218.

Kendi died at *Mejr*, and was succeeded by his son *Modaffir* in the government of *Egypt*, who died soon after, and the khalif appointed *Mu-ja Ebn Abu'l Abbas* for his successor. He was removed, and *Malech Al Hindi* sent to preside in his stead: but the khalif took the government out of his hands, and gave it to *Asbas*, one of his menial servants.

Al Motasem built the city of *Samarra*, or *Sarra Manray*, in the *Arabian Irak*, where he fixed his residence, as the people of *Baghdad* had disturbed his repose by their frequent revolts: but he soon after died of a fever, and was succeeded by his son.

146 *The Modern History of EGYPT.*

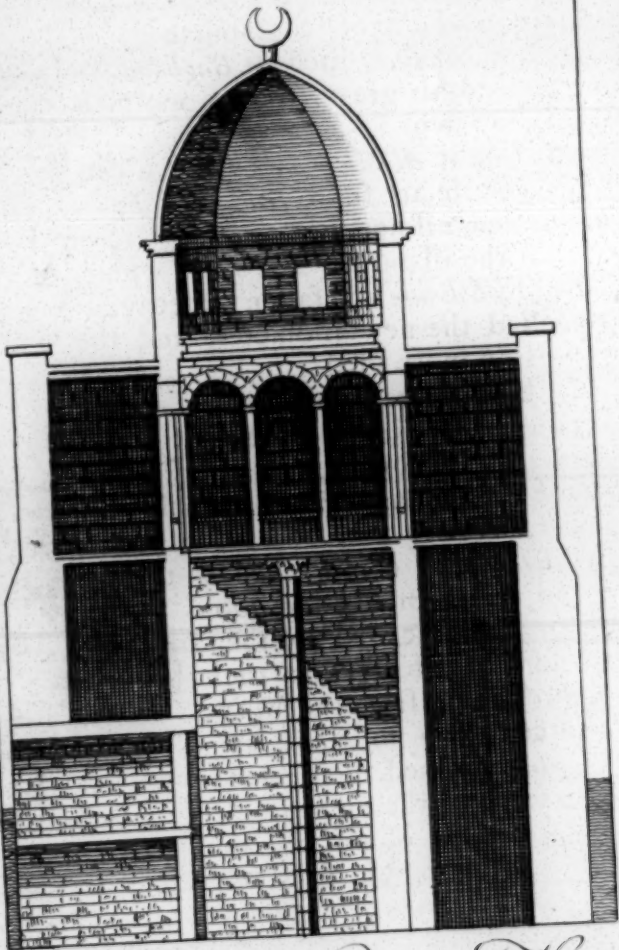
In the fourth year of this khalifat, *Sophronius* was placed in the patriarchal see of *Alexandria*, where he continued about thirteen years. He was an excellent philosopher, and sent some bishops, whom he had ordained for that purpose, as missionaries, into the western part of *Africa*, called *Pentapolis* by the ancients, and particularly to *Kairwan*, the metropolis of that country.

XXVIII. *Harun Al Wathek*
A. D. 841. *Bi'llab* was proclaimed khalif
Hejra 227. the same day his father *Al Mota-*
sem died. He gave the government of *Egypt*
to *Isa Ebn Mansur*, and soon after died of a
dropsy.

XXIX. *Al Motawakkel Ala'llab*
A. D. 846. succeeded his brother *Al Wathek*,
Hejra 232. and removed the governor of
Egypt from his office, which he conferred
upon *Anbab*, one of his friends.

The *Greeks* sent an admiral
Hejra 238. with one hundred ships to ra-
vage *Egypt*, who landed a body of troops
at *Damiata*, which they plundered and burnt,
and carried off with them six hundred *Mo-*
slem women into captivity. From *Damiata*
they advanced to *Mesr*; which they pillaged
and laid in ashes, and then returned to their
own ports. After which, the khalif *Al Mot-*
awakkel ordered *Damiata* to be fortified with a
strong double wall on the side of the river, and
on that of the continent with a triple one;
which

7-
7-
n
r,
a-
e
y
u,
ck
if
a-
pt
a
ab
ck,
of
ed
al
a-
ps
nt,
to-
ata
ed
eir
ot-
ha
nd
e;
ich



*The Mekias or Nilometer at Heliopolis
to measure the height of the Nile.*

T
which
nabl
T
bal,
fect o
follo
60,0
TH
ed g
build
point
erect
was
one v
TH
his p
Mann
ed fo
the p
Al
ans a
leath
and a
disting
wise
rups;
tychiu
of ho
house
ding
horfe
and p

The Modern History of EGYPT. 147

which rendered it one of the most impregnable fortresses in *Egypt*.

The famous *Ahmed Ebn Hanbal*, the founder of the fourth sect of the *Sunnites*, died at *Baghdad*, and was followed to his grave by 800,000 men, and 60,000 women. Hejra 242.

The khalif *Al Motawakkel* sent a celebrated geometrician from *Irak* into *Egypt*, to build a new niloscope, or nilometer, on the point of the island of *Al Fostat*, where that erected by *Soliman* was fallen to decay. This was called the new nilometer, and the old one was no more used.

The khalif was assassinated in his palace *Jaafaria* at *Sarra Manray*, by his son *Al Montaser*, who engaged some discontented *Turks* to assist him in the parricide. Hejra 247.

Al Motawakkel commanded all the christians and *Jews* in his dominions to wear a leathern girdle, called by the *Arabs* *zonar*; and a sort of a badge on their cloaths, to distinguish them from the *Moslems*. He likewise forced them to make use of iron stirrups; and enjoined them, according to *Eutychius*, to paint the figures of devils, or else of hogs and apes, on the doors of their houses. He also published an edict, forbidding the christians and *Jews* to ride on horse-back in any part of his dominions, and permitting them in their journies to

148 *The Modern History of EGYPT.*

make use only of asses and mules: which law is considered by the *Turks* as in force at this very day.

Sophronius was succeeded in the patriarchal see of *Alexandria* by one *Michael*, a native of that place, who enjoyed that dignity twenty four years.

XXX. *Al Montaser Billah*, A. D. 861. whose name at length was *Mohammed Abu Jaafar Al Montaser*, Hejra 247. was saluted khalif on the murder of his father. The officers of the *Turkish* guards obliged him to exclude his brothers *Al Mo'tazz* and *Al Mowaiad* from the succession: but the new khalif was so much terrified with the guilt of his parricide, that he gradually fell into a deep melancholy, which put a period to his days in less than six months after his elevation to the khalifat.

XXXI. *Ahmed Abu'l Abbas Ebn* A. D. 862. *Mohammed*, surnamed *Al Mostain*, Hejra 248. was elected khalif by the interest of the principal *Turkish* officers, in prejudice of *Al Mo'tazz* and *Al Mowaiad*, the brothers of *Al Montaser*, who were sent to prison.

The *Turks* made themselves Hejra 251. masters of all the forces of the empire; but were divided into two powerful factions; the one headed by *Bagher*, and the other by *Wassif*. The khalif caused *Bagher* to be put to death, which so much

ex

The Modern History of EGYPT. 149

exasperated the *Turkish* soldiers, that they obliged the khalif to fly from *Sarra Manray* to *Baghdad*, and placed *Al Mo'tazz* on the *Moslem* throne. *Al Mostain* was besieged in *Baghdad*, and compelled to abdicate the khalifat, in favor of *Al Mo'tazz*, Hejra 252. who afterwards caused him to be murdered.

Sanitius was advanced to the patriarchate of *Alexandria*, and presided over that church eleven years.

XXXII. *Mohammed Abu Abd'allah Al Mo'tazz Ebn Al Motaswakkal* was acknowledged emperor by the *Turks* and *Arabs*, and greatly augmented the power of the *Turkish* commanders, by giving them several additional employments. He deprived *Yezid Ebn Abd'allah* of the government of *Egypt*, which post he had enjoyed about eleven years, and sent *Mazahem Ebn Kbakan* to preside over that country in his room. The new governor died, and was succeeded by his son *Mohammed*, as he was by *Arjuz* the *Turk*, and *Arjuz* by *Abmed*, who was a fast friend to the *Turks*, whom he considered as his friends and countrymen; though he is said to have despised the barbarous customs and genius of that nation. *Abu'l Faraj* represents *Abmed* as a person of an uncommon greatness of soul, and of a very amiable character.

A. D. 866.

Hejra 252.

254.



150 *The Modern History of EGYPT.*

255. The *Turks* elected *Saleh* their general, and deposed the khalif, whom they constrained to abdicate the sovereignty, and he was afterwards starved to death at *Baghdad*.

A. D. 863. XXXIII. *Mohammed Abu Abd'-allah* AL MOHTADI *Ebn Al Wathbek* was elected khalif by the *Turkish* soldiers, who soon after deposed him, and barbarously trampled upon his privities till he expired.

A. D. 869. XXXIV. *Abmed Abu'l Abbas* AL MO'TAMED *Ala'llah Ebn Motawakkel* was created khalif by the assassins, and appointed his brother *Ebu Hamed Al Morwaffek* to preside over *Egypt*, where *Abmed Ebn Tohm* rebelled against *Al Mo'tamed*, and set up for himself. He assembled a considerable force,

Hejra 265. with which he took *Antioch*, *Aleppo*, *Damascus*, *Hems*, and other places. This rebellion so exasperated *Al Mo'tamed*, that he commanded *Abmed* to be publicly cursed in all the mosques of *Baghdad* and *Irak*: and *Abmed*, on his part, ordered the same fulminations to be made against the khalif in all the mosques within his jurisdiction. It is worthy observation, that there were three powers at this time in the *Moslem* empire independent on the khalif, besides the house of *Aglab* in *Africa*, and that of *Omayyah* in *Spain*; namely, one in *Syria* and *Egypt*.

The Modern History of EGYPT. 151

Egypt, another in *Khorasan*, and a third in *Arabia* and *Irak*.

The khalifs of Egypt; being the line of Tolun; or the third dynasty.

I. AHMED *Ebn Tolun* founded a new dynasty in *Egypt*, and the *Egyptians* withdrew themselves from their obedience to the *Babylonian* khalif; and all the *Arabians*, and those of the *Mohammedan* religion, in *Africa* and *Europe*, submitted themselves to the government founded by *Abmed*, who died in the full possession of it, and left behind him thirty three sons. He is said to have been a strict observer of justice, and of a very charitable disposition. Notwithstanding his good qualities, he is reported to have been extremely cruel, and guilty of a vast effusion of human blood; having either put to death, or starved in prison, at least 18,000 persons. His servants and slaves amounted to 7000, his horses to the same number, his mules and camels to 8000, and his war-horses to 300; all which bore no relation to the public, and was his own peculiar property.

A. D. 870.
Hejra 257.

II. *Khamarawiyah* succeeded his father *Abmed* in the khalifat of *Egypt*, which from this time became totally separated from the khalifat of *Baghdad*. This prince invaded *Syria*,

A. D. 883.
Hejra 270.
271.

152 *The Modern History of EGYPT.*

Syria, where he was met and defeated by *Al Morwaffek's* son: but his troops afterwards rallied, and gained a compleat victory.

272. *Khamarawiyah* won the hearts of the *Egyptians* by his mild and gentle administration, though he was but twenty two years of age. He kept on foot a large body of troops, on whom he could entirely depend; so that the khalif of *Baghdad* could not regain *Egypt*, whose khalif annexed several large provinces to his dominions, and left some of his friends to preside over them.

276. After a successful expedition into *Syria*, the khalif returned to *Egypt*, the principal part of his empire, which then extended from the *Euphrates* to the borders of *Nubia* and *Ethiopia*. The khalif

279. *Al Mo'tamed* died at *Baghdad*, and was succeeded by his nephew *Al Mo'taded*, who demanded *Ketraluada* the daughter of *Khamarawiyah* in marriage. The *Egyptian* khalif

282. sent his daughter to *Baghdad*, where *Al Mo'taded* received her at the gates of the city, and married her with great pomp and magnificence: but the same year, *Khamarawiyah* was assassinated by one of his domestics in bed.

III. *JAISH* was substituted
A. D. 895. by the army, in the room of his
Hejra 282. father *Khamarawiyah*, khalif of
Egypt and *Syria*. In a short time after his
accession,

The Modern History of EGYPT. 153

accession, he quitted *Damascus*, where his father had fixed his residence, left a governor there, and came to *Egypt*, where, together with his mother, he was massacred by the soldiery, after he had presided over them eight months. After his death, the mutineers demolished his palace in *Mesr*, and placed his brother upon the throne, though he was only ten years of age.

IV. HARUN received a letter from the khalif *Al Mo'taded*, wherein he acquainted him, that he had conferred the government of *Egypt* upon him, and imposed an annual tribute; which *Harun* promised to pay him out of the public revenues. *Al Mo'taded* also granted *Harun* the perpetual prefecture of *Awasem*, and *Kinnjrin*, which he annexed to that of *Egypt* and *Syria*, on condition of paying a yearly tribute.

Al Mo'taded died at *Baghdad*, and was succeeded by his son *Al Mo'elafi*, who resolved to attempt the entire reduction of *Egypt* and *Syria*, which proved fatal to the house of *Tulun*. To this he was farther excited by the great loss sustained by *Harun* in the *Karmatian* war, two years before, wherein all his best commanders were cut off, and the flower of his forces perished. He therefore sent *Mohammed Ebn Seliman* with a powerful army to make himself master

A. D. 896.
Hejra 283.

286.

289.

292.

154 *The Modern History of EGYPT.*

master both of *Syria* and *Egypt*. He took *Damascus* without opposition, and marched through *Palestine* in his way to *Egypt*. *Harun* advanced with his forces to the frontiers, to dispute the passage into his kingdom: but he was assassinated by his uncle *Sbaiban*, who set up for himself, and for some time was considered as the sovereign of *Egypt*. The officers of the army having an utter aversion to the assassin, wrote a letter to *Mohammed*, pressing him to hasten his march, and assuring him they were ready to submit to *Al Moctafi*, provided that prince would take them under his protection. *Mohammed* granted their requests, and entered *Egypt* without interruption. He advanced with his army drawn up in order of battle to *Al Riyab*, a small distance from *Mejr*, where he was met by *Sbaiban* himself, and several of his brothers, who submitted to the khalif; upon which, an unlimited pardon and amnesty were granted them by *Mohammed*, in his master's name, both for their lives and effects. However, that general ordered all the officers and secretaries that had been in the service of the family of *Tolun* to leave *Egypt*, and retire with their effects to *Baghdad*.

Mohammed remained six months at the head of the administration in *Egypt*, and then left the government of it to *Isa Al Nuskeri*, while he went to *Irak*, where he collected

co
kh
for
co
Eg
mo
loa
wh
try
I
run
larg
wh
ther
dom
Fost
of r
wh
thro
F
Fost
appo
Egy
khal
Moct
ther

XX
AL
broth

The Modern History of EGYPT. 155

collected great sums for the use of the khalif: but that prince having been informed, that *Mohammed* had imbezzled a considerable part of the public revenues of *Egypt*, and amassed to himself great sums of money there, put him under arrest, and even loaded him with irons, to make him refund what he had purloined in that opulent country.

Mohammed Ebn Halis Al Khalij one of *Harun's* generals in *Syria*, entered *Egypt* with a large body of troops, and seized upon *Mesr*, where he resided eight months, and then was expelled out of the king-^{293.} dom by *Fater*, who defeated him near *Al Fostat*, and sent him, with a great number of rebel officers, to the khalif at *Baghdad*, where they were loaded with irons, and thrown into prison.

Fater made a triumphant entry into *Al Fostat*; but *Isa Ebn Mohammed Al Nusberi* was appointed to preside over the province of *Egypt*, which was thus reannexed to the khalifat of *Baghdad*: soon after which *Al Moctafi* died, and was succeeded by his brother *Al Moktader*.

The Khalifs of Baghdad.

XXXV. *Jaafar Abu'l Fadhl*
AL MOKTADER succeeded his
brother; but was soon deposed

A. D. 907.
Hejra 295.

by

156 *The Modern History of EGYPT.*

by the soldiery, who placed *AL MORTADI Ebn Al Motazz* on the throne: he was deposed the same day, and *Al Moktader* restored.

296. *Isa* died in *Egypt*, and *Al Moktader* sent *Yakin Al Harari* to govern that province in his stead.

A. D. 909. It appears from *Eutychius*, that *Abu Abd'allah* defeated the khalif of *Kairwan's* forces, and

Hejra 297. drove the family of *Al Aglab* from thence; upon which *Abu Nasr*, or *Nasser*, the head of that family fled into *Egypt*; and *Abu Abd'allah* placed *ABU MOHAMMED OBEID'ALLAH*, one of *Ali's* descendants upon the throne of *Kairwan*, and obliged all the subjects of that khalifat to take an oath of fidelity to him. This prince was the founder of the dynasty of the *Fatemites*, and assumed the surname of *AL MOHDI*, or Emperor of the Faithful.

298. He gave out that he was descended, in a right line, from *Ali Ebn Abu Tabb* and *Fatema* the daughter of *Mohammed*; for which reason, the *Arab* writers call him and his descendants *Fatemites*; though some of them have handed down to us a far different account of this usurper's origin.

Abu Mohammed Obeid'allah Al Mohdi was born in *Irak*, about the 269th year of the *Hejra*; and built a city, called from him *Al Mohdia*, wherein he afterwards fixed his residence.

The Modern History of EGYPT. 157

science. He greatly extended his conquests in *Africa*, and even visited the *Aglabite* territories in *Sicily*, and exacted an oath of allegiance of the *Moslems* settled there. He sent governors into all the provinces which constituted the khalifat of *Kairwan*; and then put his general *Abu Abd'allah* to death.

Account of the khalifat of Kairwan.

In the 46th Year of the *Hejra*, when *Moarwiyah* was khalif of the *Moslems*, we find that two of his generals, named *Moarwiyah Ebn Amer*, and *Basbar Ebn Artab*, greatly extended the *Moslem* conquests in *Africa*, penetrating to the very heart of *Africa propria*, or the territory of *Carthage*, and the spot on which the city of *Kairwan* stood. The forces commanded by those generals in this expedition consisted of about 10,000 men, who reduced *Karan*, *Cafsa*, and several other towns. When they came to the spot above mentioned, they found that a town had been erected there by *Moarwiyah Ebn Khodbaj*, which by no means pleased them. We are told, that the city of *Kairwan* was either built, repaired, or enlarged, by *Okba Ebn Nafè*; who formed a settlement upon this spot immediately after *Amru Ebn Al As* had conquered *Barka*. The khalif *Moarwiyah* ordered a proper garrison to be left at *Kairwan*, which stood about 33 parasangs off

158 *The Modern History of EGYPT.*

Carthage, and 12 of the sea, in order to secure the country from the insults of the *Roman* and *Sicilian* fleets, to keep the perfidious *Africans* in awe, and to have a place of safety in which he might deposite the prodigious treasures he had amassed. According to *Abulfeda*, the new city of *Kairwan* was finished about the 55th year of the *Hejra*: and some authors affirm, that the *Arabs* considered it as the capital of *Africa Propria*, or the territory of *Carthage*; and that it stood upon the spot which had formerly been occupied by the ancient *Cyrene*. *Kairwan* afterwards became very eminent, not only for its stately buildings and immense wealth, but likewise for the study of the sciences and polite literature, which flourished there.^m The learned doctor *Shaw* says, that *Kairwan* is a walled city, and the next in rank after *Tunis* for trade and the number of its inhabitants: that it is situated in a barren sandy plain, eight leagues to the westward of *Susa*, and about the same distance to the S. W. of *Herkla*: that we have at *Kairwan* several fragments of ancient architecture; and the great mosque, which is accounted to be the most magnificent as well as the most sacred in *Barbary*, is supported by an almost incredible number of granate pillars; and that the inhabitants told him there were no fewer than five hundred: and that as

Kair-

^m *Mod. Univ. Hist.* v. II. p. 66. 69.

The Modern History of EGYPT. 159

Kairwan is situated betwixt *Tifdrus* and *Adrumatum*, though nearer the latter; by the due distance of it likewise from the *Mergaleel*, the *Aquis Regiis* of the ancients, it was probably the *Vico Augusti* of the *Itinerary*. As for the present name, it seems to be the same with *Caravan*; and might therefore originally signify the place where the *Arabs* had their principal station in conquering this part of *Africa*.ⁿ Others call it *Cairoan*, and say it was about 100 miles from *Tunis*, and 36 from any part of the sea: that it was built by *Hucba*, who first conquered *Africa* for the *Saracens*, and made it the chief residence of his posterity for the space of 170 years; and that they reigned here under the great caliphs as the sultans of *Afric*.^o

In the 78th year of the *Hejra*, the *Arabs* made themselves masters of *Carthage*, and totally conquered all *Africa propria* from the emperor of *Constantinople*. The *Arab* generals afterwards extended their conquests in those parts, settled in *Spain*, and reduced *Sicily*. In the 139th year of the *Hejra*, *Abd'alrahman Ebn Moarwiyah*, a prince of the house of *Ommiyah*, after the entire ruin of his family in *Asia*, arrived in *Spain*, where he was recognized by the *Arabs* of that country for lawful khalif of the west, and founded a monarchy that existed near 200 years. This prince assumed to himself the title of *Emir*

P 2

al

ⁿ *Shaw's Travels*, p. 116.

^o *Heylin*, p. 933.

160 *The Modern History of EGYPT.*

al Mumenin, or emperor of the faithful, of *Spain*, and king of *Corduba*; asserted his independency, and refused to pay any tribute to the eastern khalif.

In the 184th year of the *Hejra*, the khalif *Harun Al Rashid* sent *Ibrahim Ebn Aglab* into the western part of *Africa*, to take upon him the government of a tract of very considerable extent there. In the 228th year of the *Hejra*, *Mohammed Ebn Abd'allah Ebn Al Aglab* assumed the title of *Emir* or governor of *Sicily*, and resided at *Palermo*: and in the 255th year of the *Hejra*, we find this *Emir* confirmed by *Mohammed Ebn Ahmed Al Aglab*, the khalif of *Kairwan*; and that this khalif was succeeded by *Ibrahim*, *Abd'allah*, and *Abu Nasr*.

Hejra 300.

Al Mobdi continued victorious over the partizans of the house of *Al Aglab*, and sent a numerous army under the command of *Habbasah* to invade *Egypt*. That general reduced *Barka*, and marched directly to *Alexandria*, defeated the khalif's troops, and entered the town. *Al Mobdi* sent his son *Abu'l Kasem* with a strong reinforcement to the victorious troops that had in a manner conquered *Egypt*. In the mean time, *Al Moktader* sent *Al Kasem Ebn Sama*, with a body of auxiliaries, to reinforce his army in *Egypt*, where he joined *Yakin Al Harari*, the governor of that province, when their united troops consisted of 100,000 ef-

fective

The Modern History of EGYPT. 161

festive men. *Habbasab* attacked them in the island called by the *Arabs* *Ard Al Khamfin*: but was defeated, and obliged to retire out of *Egypt*; with the loss of 10,000 men.

About this time, the great church at *Alexandria*, called by the *Arabs* *Al Kaisaria*, or *Cæsarea*, that had formerly been a pagan temple, erected in honor of *Saturn* by the famous *Cleopatra*, was set on fire.

Habbasab returned with a numerous army of *Magrebians*, or western 301.
Arabs, into *Egypt*, and took *Alexandria*, which he abandoned, and defeated a body of the khalif's troops commanded by *Munes*, who deprived *Takin* of the government, and *Daca Al A'war* was sent from *Baghdad* to succeed him.

Abu'l Kasem the son of *Al Mohdi*, or 307.
the Soltan of *Africa*, as he is called by the *Cambridge Chronicon*, invaded *Egypt* with an army of 100,000 men, which at first met with extraordinary success, and overran a very considerable part of this fine country; making themselves masters of *Alexandria*, *Al Fayum*, *Al Baknesa*, and the isle of *Al Ashmaryin*, and even penetrated into *Al Jizab*, where *Munes* assembled his forces to oppose them. In the mean time, the *Magrebian* fleet, consisting of 100 ships, was attacked and destroyed by *Thamal*, *Al Moktadar*'s admiral, off *Rasbid*, or *Rosetta*. After the destruction of this fleet, *Abu'l Kasem*
P 3 retired

162 *The Modern History of EGYPT.*

retired from *Alexandria* to *Al Fayum*, and left in the former of those places only a garrison of 300 men : but *Thamal* appeared with his fleet before the town, and carried off the remainder of the citizens to an island in the *Nile*, called *Abukair*. This was done to prevent *Abu'l Kasem* from meeting with any entertainment at *Alexandria*, if he should return there from *Al Fayum*. It appears from *Eutychius*, that above 200,000 of the miserable inhabitants of that city had perished since the beginning of the campaign : and, about this time, a period was put to the power of the *Edrisites*, in the western part of *Africa*.

308. This year was rendered famous by the total defeat of the *Magrebian* army in *Egypt*, which entirely ruined *Abu'l Kasem's* affairs in that country, and obliged him to fly, with the shattered remains of his army, to *Kairwan*. *Munes* remained about two months in the neighbourhood of *Al Fayum*, after the signal victory he had obtained, and then returned to *Baghdad*; after appointing *Helal Ebn Badar* to preside over the province of *Egypt*, that he had then wrested out of the enemy's hands.

309. The khalif nominated *Helal Ebn Yezid* to the government of *Egypt*; and the next year, *Abu Jaasar Al Tabari* died at *Baghdad*, who was an imam of great piety, as well as of most extensive reading and erudition. He wrote a GENERAL
HISTORY

The Modern History of EGYPT. 163

HISTORY OF THE WORLD from the creation to the age in which he lived; and afterwards made an abridgment of it. The *Moslems* call this valuable work *Al Tarikh Al Tabari*, and have it in such high esteem, that they look upon it as the foundation of all their other histories.

The khalif removed *Helal* Hejra 311.
from the government of *Egypt*,
and gave it to *Abmed Ebn Keigalag*: but he soon made way for *Yakin*, who continued to govern the *Egyptians* till the death of *Al Moktader*.

Al Moktader was killed at *Baghdad* 320.
by the soldiery, headed by *Munes*, in the thirty-eighth year of his age, and twenty-fifth of his reign. That he was a prince of great moderation and justice, appears from his remission of the tribute imposed upon the christian bishops and religious in *Egypt*; and particularly from the order he issued to oblige his *Moslem* subjects to rebuild several churches in *Egypt* that his officers had demolished.

XXXVI. *Abu Mansur Moham-*
med Ebn Al Mo'taded, surnamed A. D. 932.
AL KAHER Bi'llah, succeeded Hejra 320.
his brother *Al Moktader*, as the most proper person of the house of *Al Abbas* to be advanced to the khalifat. He appointed *Abu Bacr Mohammed Al Akshid* governor of *Egypt*,
who

164 *The Modern History of EGYPT.*

321. who was soon after succeeded by *Abmed Ebn Keigalag*. But *Al Kaber* was
 322. deposed, and succeeded by his nephew.

Said Ebn Batrik, a native of *Al Fonflat*, was constituted patriarch of *Alexandria*, and received the name of *Anba Euty chius*. He was at first a physician of the *Melchite* persuasion; and about sixty years of age at the time of his promotion.

XXXVII. *Abu'l Abbas Ahmed*
 A. D. 933. *Abn Al Moktader*, surnamed *AL*
 Hejra 322.

RADI, was taken out of prison, where he had been confined by his uncle, and placed upon the *Moslem* throne. The same year died *Al Mobdi*, the first of the *Fatemit* khalifs of *Kairwan*, after he had reigned twenty-four years: he was succeeded by his son *Abu'l Kasem Mohammed*, surnamed *AL KAYEM*, who was created khalif at *Al Mobdia*, the day his father expired.

323. *Abu Becr Mohammed Abn Tagai*, surnamed *AL AKHSHID*, subdued *Egypt*, and annexed it to *Syria*, which he before had wrested out of the khalif's hands;
 324. and *Al Radi* granted him the investiture of it, in the fullest and most solemn manner.

325. The provinces of the *Moslem* empire, which had been subject to the khalif of *Baghdad*, were at this time divided in such a manner among many princes, that
 the

The Modern History of EGYPT. 165

the khalif possessed only an appearance of pre-eminence in dignity. which regarded more the affairs of religion, than those of the state. Among the other revolted provinces, *Egypt* and *Syria* were seized by *Al Akfoid*, who had been formerly governor of them: *Africa* was subjugated by the *Fatemites*, who had chased from thence the *Aglabite* governors of the city of *Kairwan* and its dependencies for the khalif; and the son of *Al Mohdi* was master of this country, whose successors founded a new khalifat in *Egypt*: while *Spain* was governed by the house of *Ommiyah*; and *Sicily* by *Al Emir Salem*, who was the khalif of *Kairwan*'s lieutenant there.

Upon the whole, we find the khalif *Al Radi* kept possession of only the city of *Baghdad*, and its dependencies; scarce even the very shadow of sovereignty remaining in any other part of the empire to him. Indeed, the name of khalif was at first revered by the princes, who had set up for themselves in all the provinces; mentioned in the mosques, during the time of public service there, throughout the empire; and imprest upon the current coin. But their veneration for him being gradually diminished, the princes, or emirs, considered him only as the great imam, or sovereign pontiff of the *Moslem* religion, who had nothing more to do than to perform divine service, harangue
the

166 *The Modern History of EGYPT.*

the people in the great mosque at *Baghdad*, and decide certain points of right ; though in the last particular his power was also very much limited. It is also true, that the same khalifs afterwards shook off the yoke of these emirs, and asserted their independency on them: but their power gradually declined, and was scarce the shadow of what it had formerly been, from this period to the taking of *Baghdad* by the *Tartars*, or *Moguls*, who entirely abolished the khalifat.

328. *Al Akhsbid* defeated the khalif's troops in *Egypt*, and concluded an advantageous peace.

The same year is remarkable for the death of the learned patriarch *Eutychius*, who began his *ANNALS* with the creation of the world, and brought them down to his own time. This work, intituled *Nadhm Al Jarwar*, or *A String of Pearls*, has been published with a *Latin* version by the famous doctor *Pocock*, professor of the *Hebrew* and *Arabic* languages in the university of *Oxford*, where it was printed in 1656. It is incomparably better than any general history among the orientals ; and has been followed not only by the christian writers, but also by the *Mohammedan* authors. *Eutychius* is also said to have composed a physical treatise ; and a controversial piece, which was written against the *Egyptian* heretics, who gave him no small trouble while he sat in the patriarchal see

The Modern History of EGYPT. 167

see of *Alexandria*, which was seven years and six months. He died at *Alexandria* of a diarrhæa.

The next year, the khalif *Al Ra-di* died, of a dropfy, at *Baghdad*. 329.
He was the last of the khalifs that wrote verses; at least such as were thought worthy of having a place assigned them in the *Moslem* annals. He was also the last of the *Moslem* emperors that officiated constantly in the mosque, that commanded the troops, that had the disposal of the public money, and in short that exercised any kind of real authority over the *Arabs*.

The office of *Kadi* of *Baghdad* was first exposed to sale; and, from this 350.
period, all the principal posts in the state were disposed of in the same manner. Thus, as was the case in ancient *Rome*, after a spirit of venality and corruption had been once introduced, it soon began to sap the foundations of the constitution, and gradually diffused itself over the minds of all orders and degrees of men.

The Line of AL AKHSHID.

I. MOHAMMED AL AKHSHID, the new sovereign of *Egypt*, and part of *Syria*, died at *Damascus*, in the sixty-seventh year of his age. A. D. 945.
Hejra 334.

II. ABU'L

168 *The Modern History of EGYPT.*

II. ABU'L KASEM MAHMUD, called by the *Turks* *Abu'l Kasem Anujur*, succeeded his father in the throne of *Egypt*: but, being a child, *Casur*, an *Ethiopian*, took the government of that kingdom upon him.

III. ALI succeeded his brother *Mahmud*; after whose death, the people of *Egypt*, *Syria*, and *Al Hejar*, recognized the authority of *Casur*, who was prime minister to both the sons of *Al Akhsid*.

IV. CAFUR died soon after he ascended the throne; and was succeeded by another prince of the *Al Akhsid* line.

V. *Abu'l FAWARES Ahmed Ebn Ali* 358. *Ebn Al Akhsid*, though he was only eleven years of age, was pitched upon by the *Egyptian* grandees to succeed *Casur*: but this prince did not long enjoy the sovereignty of *Egypt*; as that country was soon after conquered by the forces of *Al Moerz*, the *Fatemite* khalif of *Kairwan*.^p

Thus we have seen how the *Egyptians* exchanged the *Roman* yoke, under which it had been reduced by *Augustus* into a *Roman* province, for that of the *Saracen* khalifs: from which time *Egypt* continued in subjection to those sovereigns, and became a province of that largely extended empire, and under special governors appointed

The Modern History of EGYPT. 169

appointed by them. This subjection, however displeasing to the *Egyptians*, soon raised their kingdom nearly to as great a height of glory and splendor, as it had been under the *Ptolemies*. We have also seen the *Bagdad* khalifat dismembered of all its provinces, and a new system of *Saracen* dominion erected in many different parts of the world. And we shall now see a new government established in *Egypt*, by the khalifs of *Kairwan*, which existed about 250 years.

II. Race. *The FATEMITE LINE.*

We have already mentioned how *Abu Mohammed Obeida'llah*, the famed founder of the *Fatemite* dynasty in *Africa*, set up a new khalifat at *Kairwan*, and took the title of *Al Mohdi*, or *Director of the Faithful*; which dynasty continued in his family about 270 years, either at *Kairwan*, or in *Egypt*, where his successors removed their residence, under a succession of fourteen khalifs, or princes, in the following order.

1. *Abu Mohammed OBEIDA'LLAH*, or *MOHDI*. 2. *Al Kayem*. 3. *Al Mansur*. 4. *MOEZ LEDINI'LLAH*. 5. *Aziz*. 6. *Al Hakem*. 7. *Dbaker*. 8. *Mostanjer*. 9. *Mostali*. 10. *Amer*. 11. *Haffedh*. 12. *Dbasser*. 13. *Facz*. 14. *Hadhed*.

All these, from the fourth, took also the title of *Ledini'llah* from him; which signifies the faith or religion of God: but none of

170 *The Modern History of EGYPT.*

them were acknowledged by the *Baghdad* khalifs, who branded them with the title of schismatics, and nicknamed them *Obeides*, from their founder; or *Alides*, from their descent: not that they owned *Obeida'llah* to be descended from *Ali*, the son of *Fatema*, *Mohammed's* daughter; but called them so in derision, for presuming to claim such a noble descent. Some writers affirm, that *Obeida'llah's* right name was *Saed Ben Ahmed*, the son of *Abdallah Al Khadab*. Others say, his father was a Jewish mage, of *Salamiab* in *Syria*: and the most moderate of the *Abasside* writers make him to be descended from *Ismael Ebn Jaasar*, of the posterity of *Ali*, from whom they call the *Fatemites* the *Ismaelians* of *Afric*, to distinguish them from the rest.^q However, these princes deduced their origin from *Fatema*, and consequently looked upon themselves as descended from *Ali*; for which reason they assumed the name, or rather the surname, of *Fatemites*, as an appellation more immediately pointing out the nobility of their descent.^r The reigns of these contending khalifs of *Baghdad* and *Egypt*, are full of mutual hostilities, and irreconcilable hatred. The khalif *Al Kader* so highly resented the *Fatemitic* khalifs laying claim to that title, that he published a most virulent manifesto against them, in which he charged

^q *Mod. Univ. Hist.* v. XIV. p. 244.

^r *Ibid*, vol. II. p. 106.

The Modern History of EGYPT. 171

them with manifest falsehood and imposture. This declaration was signed by many of *Ali's* genuine descendants, many *Kadis*, and other learned men.^t

Whatever effect the khalifs of *Baghdad* might promise to themselves by those hostilities, or even by publishing them in such a solemn manner, it only inspired the khalif of *Egypt* with a desire of out-vieing them in power, grandeur, wealth, and conquests.

Abu Thaber Ismael Al Mansur died at *Al Mohdia* in the 341st year of the hejra, after he had sat upon the *Magrebian* throne seven years, in the 39th year of his age. He was an eloquent and magnanimous prince, and left the khalifat of *Kairwan* to his son *Abu Tamim Mo'ad*, or *Ma'bad*, surnamed *Al Moezz Ledinillah*, the first *Fatemite* khalif of *Egypt*.

Q 2

In

^t They affirmed, that "*Al Moezz*, the son of *Ismael*, the son of *Abd'alrahman*, the son of *Said*, deduced his origin from *Difan Ebn Said*, the common father of the *Difanites*, and the author of the sect going under that name. *That Mansur*, who pretended to reign in *Egypt*, under the title of *Al Hakem*, was an upstart, upon whose head might all God's plagues and curses fall! And *that*, as he was grandson of *Al Moezz*, he was also descended from *Abd'alrahman*, to whom might God never permit any prosperous event to happen, and from the same ancestors, who were the scum of mankind, the scandal of human nature, the pests of society, the worst of filth, impostors, utterly unworthy of the noble family from whence they pretended to be derived. And might God damn to all eternity those reprobates and rebels; and might they be forever pursued by the curses and imprecations

172 *The Modern History of Egypt.*

In the year 345, the king of Nubia laid siege to *Aswan*, the *Syene* of the ancients, in upper Egypt, seated on the eastern banks of the Nile, and the confines of *Ethiopia*. The Nubian forces met with no enemy to oppose them, took the place, levelled it with the ground, carried off many of its inhabitants into captivity, and put the rest to the sword. The Egyptians soon raised an army, which defeated the king of Nubia, and pursued him into his own territories, where they took a fortress called *Al Rim* by assault.

The

tions of all lovers of piety and truth ! They farther affirmed, that the lineage of these usurpers had no manner of affinity with the family of *Ali Ebn Abu Taub*, to whom might God be always propitious ! And that their ostentation, by which they arrogated to themselves the splendour of that most illustrious house, was mere vanity, a downright falsehood and lie. They also pronounced this son of the earth, *Al Hakem*, who lately sprung up in Egypt, and boasted so much of himself ; and all the members of his mean, sordid, and beggarly family, infidels, villains, sadducees, and atheists, who had renounced *Islamism*, which they had formerly professed, allowed marriages within the prohibited degrees, permitted the use of wine, treated the prophets and holy men in a contemptuous manner, and attributed divinity to themselves." *Ibid.* v. III. p. 160. This manifesto was published in the year of the hejra 402, and has been transmitted to us by *Abu'Iseda*. It shews, that the khalifs in the east, were then treading in the steps of the popes in the west.

The Modern History of EGYPT. 173

The FATEMITE KHALIFS of EGYPT.

I. *Abu Jemim Mabud*, surnamed
MOEZZ LEDINI'LLAH, the IV. A. D. 968.
African, and first *Egyptian* khalif Hejra 358.

of the *Fatemite* dynasty, began his reign in the former in the year of the *Hejra* 341, and, like his three predecessors, resided in the cities of *Kairwan* and *Mohdia* successively till the year 358, at which time he sent his head general *Jaawar*, or *Jawher*, a *Greek* renegade, upon his long intended invasion and conquest of *Egypt*, at the head of a powerful army. This general, for his extraordinary valor, had been raised by the khalif *Al Mansur* from the condition of a slave to some of the highest posts. The khalif *Moezz* took advantage of the civil dissensions that reigned among the *Egyptian* nobility on the death of *Casur*, and was resolved to annex that opulent region to the territories of *Kairwan*, as also to make this new kingdom the seat of his residence.

Jaawar entered *Egypt* without opposition, and penetrated as far as its capital, then called *Fostat*, and anciently *Mesr*, which he took, and also made himself master of *Babylon*. He laid the foundations of a new city, to be for the future the residence of the khalif his master, and his successors; which from that time had the name of *Al Kabirah* given to it: but is better known to the

174 *The Modern History of EGYPT.*

Europeans by that of *Kayro*, or grand *Cairo*. The conquest of the kingdom, and the building of that city, were completed in less than two years. He ordered both the officers and soldiers of his army to build themselves houses in the new city. After this, he detached *Jaafar Ebn Fallaj*, with a strong body of troops, against *Al Hasan Ebn Abdallah*, then posted at *Al Ramla* in *Palestine*, to oblige him to submit to the *Magrebian* khalif. *Jaafar* defeated *Al Hasan*, and sent him prisoner to *Al Moezz*; upon which the citizens of *Al Ramla* submitted, and took an oath of allegiance to the *Fatemite* khalif. Their example was followed by the inhabitants of *Tiberias*: but the people of *Damascus* were unwilling to recognize that prince, till they were compelled to it by *Jaafar*, who reduced their city by force, pillaged part of it, and put a great number of the *Damascenes* to the sword. After which, *Al Moezz* was publicly prayed for in all the mosques of *Syria*; and every other place of strength, that had been possessed by *Al Rakshid's* family, readily submitted to him.^u *Al Moezz* was also publicly prayed for at *Medina*; though *Al Moti*, the khalif of *Baghdad*, was mentioned in the public prayers by *Mohammed Al Musurwi*, who officiated as imam.

The

^u *Univ. Mod. Hist.* vol. III. p. 53. and vol. XIV. p. 249.

The Modern History of EGYPT. 175

The *Karmatians* assassinated *Jaafar Ebn Fallaj* at *Damascus*, and seized upon that city; from whence they advanced to *Al Ramla*, where they were joined by all who adhered to the family of *Al Akshid*. Being thus reinforced, they marched, under the command of *Al Hasan Ebn Ahmed*, their prince, or chief, into *Egypt*, and came up with *Jaarwar*, at the head of *Al Moezz's* forces, near *Ain Al Shems*, the ancient *Heliopolis*; upon which, a fierce and bloody conflict ensued. The *Karmatians* forced the *Magrebian* and *Egyptian* troops to give way at first: but were at last overthrown by *Jaarwar*, and driven back into *Syria*, with prodigious loss.

The khalif *Moezz*, was no sooner informed of the success of his general, than he prepared himself, with all expedition, to go and take possession of his new conquest. He ordered all the immense quantity of gold which he and his predecessors had amassed to be cast into ingots, and to be conveyed thither upon camels backs. To shew that he was fully resolved to abandon his dominions in *Barbary*, and to make *Egypt* the seat of his and his successors residence, he also caused the remains of his three predecessors, the khalifs *Al Mohdi*, *Al Kayem*, and *Al Mansur*, to be removed from *Kairwan* to *Kairo*, and to be deposited in a stately mosque, erected for that purpose in his new capital.

176 *The Modern History of EGYPT.*

capital. He left *Yusef Ebn Zeir*, surnamed *Belkin*, as his governor of *Kairwan*, and its dependencies; *Abdallah Ebn Yoklef* in the same capacity at *Tripoli* in *Africa*; and *Abu'l Hasem* as emir of *Sicily*.

A. D. 970. *Al Moezz* entered *Egypt*, in a
Hejra 360. pompous manner, and was met
at *Alexandria* by all the principal
Egyptian nobility; who received him with
marks of the most perfect submission, and the
most profound respect. From thence he ad-
vanced to *Mesr*, or *Al Fostat*; and then pro-
ceeded to his new city which *Jaarwar* had
founded under the horoscope of *Mars*, and
given it the name of *Al Kahirah*, or *The Vic-*
torious, an epithet applied by the *Arab* astro-
nomers to the planet *Mars*.

The next step of consequence which he
took to confirm himself in his new khalifat,
was to suppress the usual prayers made in
the mosques for the *Abasside* khalifs; and to
substitute his own name in their stead. He
then assumed the title of *Fatemite Khalif*, and
successor of the family of *Ali*, in opposition
to those of *Baghdad*, the descendants of *Ab-*
bas, and ordered the words "Long live *Ali*,
all whose actions are truly laudable," to be
added to the public prayer he enjoined to be
made for him. From this time the schism
between these khalifs and those of *Baghdad*
began to be publicly avowed; and wars and
mutual anathemas were pronounced against
each



*The Khalif al MOEZZ receiving the
Allegiance of the Egyptian Nobility.*

f
t
t
d
E
a
to
A
A
th
im

lit
pr
cu
Ka
sta
bu

Syn
his
he
the
be
Kay
he
cess
prin
by a
high
et o

The Modern History of Egypt. 177

each other, as long as it lasted. This schism, or the recognition of two khalifs in the *Moslem* world, continued from this year to the 567th of the *Hejra*, in which *Salah'd-din Ebn Ayub*, general to *Nuro'ddin Mahmud Ebn Zenki*, the sultan of *Syria*, *Mesopotamia*; and *Egypt*, abolished the khalifat of the *Fatimites*, and re-established that of the house of *Al Abbas*, by acknowledging *Al Mustadi Abn Al Mostanjed*, who then resided at *Baghdad*, the true and lawful khalif and sovereign imam, or pontiff of the *Moslems*.

While the feeble khalif of *Baghdad* published his fulminations against *Meerz*, this prince was chiefly employed with his own secular affairs, and finishing his new city of *Kayro*, which he profusely adorned with stately mosques, palaces, and other public buildings, and embellishments.

This conqueror of *Egypt* and *Syria* died in the 46th year of his age, and 21st of his reign; of which he spent 18 in his capital of *Kairwan*, and the last 3 in *Egypt*. He ordered his body to be interred in the magnificent mosque at *Kayro*, which he had erected, and in which he had deposited the remains of his predecessors. He is reported to have been a prince of singular justice and moderation, by all the *African* historians; and hath been highly celebrated by the famed *Hani*, a poet of *Arabic* extraction, but born in *Spain*,
and

178 *The Modern History of EGYPT.*

and who had accompanied him in all his expeditions. *Al Moezz* entertained a great opinion of the truth of astrology, and never undertook any important enterprize, without consulting those who pretended to have skill in that art.

The Description of old CAIRO.

It is proper in this place to give our readers a short account of what is most worth their observation in this great and opulent metropolis, which is commonly known to the *Europeans* by the name of *Cairo*, *Kairo*, and *Grand Cairo*: but it is known to the natives by that of *Kæbirah*, or *Al Kaberah*, from the name of the planet *Mars*, stiled by the *Arabs*, *Cabar*, or *Kaher*, the victorious, under whose influence *Jaarwar* laid the foundation of it; in which he took the advice of the ablest astrologers and horoscope-mongers, as was usual among the *Arabs*; and from that warlike planet, called the new city *Al Kaberah*, or victorious; which the *Venetians* and *Genoese*, the earliest *European* traders into *Egypt*, afterwards corrupted into that of *Cairo*, and *Grand Cairo* on account of its magnitude and opulence.

Its most ancient name was *Mezr*, or *Mesr*, from whence the whole country is supposed to have taken the name of *Mizraim*. The place that *Jaarwar* chose to build it on was near the
ancient

The Modern History of EGYPT. 179

ancient one, which, like that, hath had a great variety of other names; as *Meph*, *Memphis*, *Al Mosser*, and at that time was called *Fostat*, or *Fosthad*, which signifies a tent or pavilion, and was given to it by *Amru Abu Aaz*, the lieutenant-general of *Omar*, second khalif of *Baghdad*, on account of some pigeons which hatched on the top of his tent as he was laying siege to it.

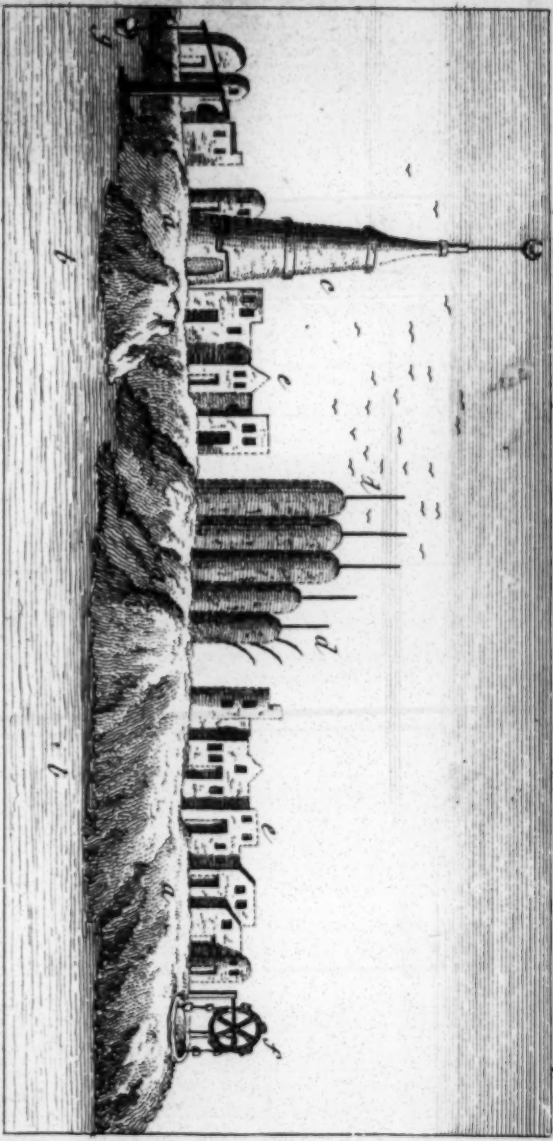
Jaarwar was no sooner become master of *Fosthad*, than he set about rearing the spacious walls of his new *Kabera*; in which he made such extraordinary dispatch, that both they and the city were finished in four years. From that time it began to thrive, and grow populous and opulent; though not without the visible decrease of the old one, notwithstanding its more convenient and advantageous situation on the eastern bank of the *Nile*: whereas the other is seated about a mile distant from it, on a burning sandy plain, near a league northward of the old one, and stretching itself along the foot of the mountain whereon the castle stands; which reflects the rays of the sun with such force upon it, that it is almost intolerable in the hot season of the year. Yet such was the fondness of the *Fatemit*e khalifs for this new city, and so attractive the splendor of their court, that they suffered it to rise daily on the ruin of the other, without taking the least step to prevent it, during the whole
time

180 *The Modern History of Egypt.*

time of their dynasty. The only chance it had since of retrieving its ancient splendor, was under the brave soltan *Salah Addin*, commonly called *Saladine*, the prince who deprived the *Fatemites* of the khalifat. He attempted to join these two cities into one, by surrounding them with a common wall, 26,000 cubits in circumference: but, not living to see his design take effect, his successors wholly neglected it. The walls are still standing; but the ancient city, with its fine buildings, erected by the *Saracens*, went gradually into decay.

The greatest part of its buildings existing in our days, if we except what is called *Joseph's* granaries, and the old water-house, with the habitations of workmen and artificers, consists in houses of pleasure, where the great men and persons of distinction at *New Cairo*, go to divert themselves, at the season when the waters of the *Nile* have begun their increase: but the gardens are in great number; and palm-trees, as well as vine-arbors, take up a great deal of ground. Neither have these houses any thing grand or regular; but are mere saloons, some larger than others, and fit only for such recreations. To these we may add 6 mosques, adorned with minarets or towers. The *Jews* have a synagogue there; the *Roman Catholics* an hospital, occupied by the fathers of the *Holy-Land*; the *Copts* have a contrade, or sort
of

to the River. f. The Persian Wheel, a Well being dug below it to the Level of the River, to let
in the Water. g. Another Engine for raising Water by a Lever.



*The Plan of a Mud-walled Village upon the Banks of the Nile?
a, a. The Banks of the Nile. b, b. The Nile. c, A Mosque. d, A Dove House. e, e. The Houses as they appear
to the River. f, The Persian Wheel, a Well being dug below it to the Level of the River, to let
in the Water. g, Another Engine for raising Water by a Levant.*

of
mo
wh
rep
The
cert
of
the
St
lect

T
buil
anc
ther
en
it is
du
Cain

J
roun
ved
ther
gran
the
ry h
may
ly o
ed i
est p
as th
The
V

The Modern History of EGYPT. 181

of convent, with divers churches, and, among others, that where the grotto is; in which, a tradition runs that the holy virgin reposed herself when she retired into *Egypt*. The fathers of the *Holy-land* pay the *Copti* a certain sum annually to have the privilege of saying mass in this grotto, as often as they please. Besides, there is the church of *St Macarius*, where the *Coptic* patriarch is elected and consecrated.

The water-house is a work of the *Saracens*, built of free-stone, and might have served anciently for a palace. At present, we see there four mills that turn ropes of vile earthen pots, which are worked by oxen; and it is this that furnishes with water the aquæduct, which supplies the castle of grand *Cairo*.

Joseph's granary occupies a square surrounded by a wall; and they have contrived in it divers partitions. They deposite there the corn that is paid as a tax to the grand signior, and which is brought from the different cantons of *Egypt*. This granary has nothing antique, whatever its name may seem to impose; and its walls are partly of the time of the *Saracens*, who employed in them some free-stones; but the greatest part is built with bricks and clay, such as they make use of at *Cairo* for building. They are only square courts, encompassed

182 *The Modern History of EGYPT.*

with walls, about fifteen feet high, strengthened with semicircular buttresses.

When the patriarchs first removed from *Alexandria*, it is probable they took up their residence in *Old Cairo*, and had their church and house there: but as that place became less frequented, and not so safe, they might remove into *Cairo*. The *Franciscans* belonging to the convent of *Jerusalem*, have a very neat small convent, or hospitium in *Old Cairo*, where two or three of them generally live.

The mosque *Amrah*, to the north-east of *Old Cairo*, is said to have been a church. There are in it near 400 pillars, which with their capitals, seem to have been collected from several ancient buildings. It is probable this was made a mosque by *Aureu* the khalif, who built *Foshtad*. At the north end of *Old Cairo* is a mosque of very solid rustic work, though in a ruinous condition. It is called the mosque of *Omar*, and is said to be the first mosque built in this place; tho' it might be rebuilt by the *Mamelukes*, as it is much like their manner of buildings. As this is mentioned as the first mosque that was built here, it was doubtless founded by *Omar*, the second khalif of the race of *Mahomet*, who first conquered *Egypt*.

In the neighborhood of *Old Cairo*, particularly towards the east, one discerns nothing agreeable to the sight. It is all barren

ren
a
i
f
fl
ro
d
d
m
th
th

Ol
an
or
cin
and
I
Cai
Roa
Old
nate
kias
the
of t
the
Mikk
serve
duat
the
publ
they

The Modern History of EGYPT. 183

ren hills, that seem to be composed of ashes and rubbish. It may be said, that the town is entirely open; for it has only, on the side of the east, a little piece of a wall, that still subsists, ever since the time of the *Saracens*. This could not serve much for its defence; and they have employed it to a different use; for they have contrived lodgments in it, to which the peasants bring their poultry, and other commodities, that they have to sell.

There may be a quarter of a league from *Old Cairo* to the inclosure of *Grand Cairo*, and half a league from *Old Cairo* to *Boulac*, or *Bulac*, which maintains itself from its vicinity to *Grand Cairo*, being a kind of staple and harbour for it.

In the middle of the *Nile* between *Old Cairo* and *Gize*, is situated the island of *Rodda*, or *Rouda*, which is almost as long as *Old Cairo*. The northern extremity terminates in a point; and the front of the *Mikkias*, or *Mokkias*, occupies all the breadth of the southern part. The *Mikkias* is a work of the *Saracens*, and derives its name from the use to which it has been dedicated; for *Mikkias* signifies *measure*. In effect, they observe there, every day, by means of the graduated column, the increase or decrease of the waters of the *Nile*; and by which the public cryers regulate the proclamations they make of these events through the city,

184 *The Modern History of EGYPT.*

at different hours. Its basin is in a square tower, surrounded by a gallery, that has divers windows, and which is terminated by a vault, in the *Arabic* taste. The *Arabic* inscription at the entrance of the *Mikkia*, signifies, that "The entrance of this place testifies, that there is no other God but one God; and that *Mahomed* was sent by God."

On one side of the *Mikkias*, but still in the same range of buildings, is a grand mosque; and on the side of this mosque, towards the west, stairs to go down to the water. On these stairs the people make their observations; for the *Mikkias* itself is shut up, and it is with great difficulty they permit the entrance into it. The rest of the buildings that accompany the *Mikkias*, is destined for those that attend it, and for the people of the mosque.

Some pretend, it was on this island, that *Moses* was exposed by his mother, and saved by the daughter of *Pharaoh*; but we may reasonably doubt this opinion, because *Memphis* was on the other side of the *Nile*; and it is not said in holy scripture, that the daughter of *Pharaoh* went across the river.^w

II. *Abu*

^w *Pocock's Description of the East*, edit. 1743, v. I. p. 26. *Shaw's Travels*, 2d. edit. 1758, p. 244. *Norden's Travels*, v. I. p. 71. *Sandys's Travels*, p. 92.

The Modern History of EGYPT. 185

II. *Abu Al Mansur Barar*, fir-
named *AL AZIZ BILLAH*, was
21 years of age when he succeed-
ed his father *Al Moezz* in the khalifat. He
committed the whole conduct of the go-
vernment to the noble *Jaasar*; and proved
a prince of such great humanity and gene-
rosity, that he was universally beloved by
all his subjects.

A. D. 975.
Hejra 365.

Al Aziz married a christian, by whom he
had one daughter, in whose favor he pro-
moted her two uncles in the *Christian* church.
They were both *Melchites* and orthodox: the
one, named *Jeremab*, was created patriarch
of *Jerusalem*: and the other, named *Arsenius*,
was made patriarch of *Alexandria*.

Affairs in *Egypt* were greatly embroiled on
his accession to the throne; for we find that
several battles were fought in the neighbour-
hood of *Al Fostat*, and the *Fatemite* khalif
himself was straitly besieged in his capital:
but the siege was at last raised, and *Al Aziz*
proved superior to all his enemies, by the
conduct of *Jaasar*, and the bravery of his
troops. As *black* was the color wore by the
eastern khalifs of the house of *Al Abbas*;
so *white* was most esteemed by the *Fatemite*
khalifs, which had been substituted in the
room of the other among his subjects by *Al*
Moezz, and has ever since been the fashion-
able color among the greatest part of the
Africans and *Arabs*, even to this day.

186 *The Modern History of EGYPT.*

Hejra 367. The famous *Ephræm Syrus*, called by the *Arabs Esfrabam al Sorayai*, was constituted patriarch of the *Jacobites* at *Alexandria*, and remained in that see three years and six months. He was succeeded by *Philothæus*, who enjoyed that dignity almost 25 years; and, at last, as we are told, was frightened to death by an apparition, which he saw in *St. Mark's church*: but this was only a superstitious notion.

368. *Al Aziz* sent *Jaafar* with an army to drive *Al Aftekin* from *Damascus*: but *Jaafar* was obliged to raise the siege, by the approach of a body of *Karmatian* troops under the command of *Al Hafan*, who joined *Al Aftekin*, and compelled *Jaafar* to make a dishonorable retreat to *Egypt*, where the khalif divested him of his employments, and gave the command of his army to *Manfabekin*. This new general was equally unsuccessful in the next expedition into *Syria*, and his siege of *Aleppo*, which he was forced to raise at the approach of the *Greeks*.

Notwithstanding all the ill success which the khalif had met with in *Syria*, he was still meditating a fresh expedition thither against the *Greeks*, who were possessed of the most considerable places, when he was suddenly snatched away by death, in the
386. bath at *Belbais*, in the 43d year of his age, and the 22d of his reign.

This

The Modern History of EGYPT. 187

This prince has been represented by the *Moslem* writers, as a person of a most excellent disposition, a prudent ruler, and a great lover of his people; whom he governed with uncommon justice, lenity, and moderation.

III. *Abu Ali Al Mansur*, surnamed AL HAKEM, succeeded his father *Al Aziz*; but under the guardianship of one of his white eunuchs, named *Arjuan Al Arghevan*, a minister of great experience, and approved integrity; to whom *Aziz* committed that important trust before his death, as his son was then only eleven years of age.

A. D. 997.
Hejra 387.

A dreadful revolt was raised against this prince by an obscure water-carrier, of the city of *Mesr*, who began it by preaching up for a reformation of life and manners, both in the streets and highways, among the zealous *Moslems*. He was chiefly known by the nick-name of *Abu Rawak*; and such vast multitudes were captivated by his extraordinary shew of sanctity, that he at length saw himself at the head of a considerable army; by whose assistance he made himself master of the *Upper Egypt*, and of the kingdom of *Barca*: but he was soon afterwards defeated by the khalif's forces, taken prisoner, and brought to *Mesr*, where he was put to death; which put an end to the insurrection.

Al

188 *The Modern History of EGYPT.*

402. *Al Hakem* ran mad, issued out the most preposterous edicts, and committed the greatest acts of cruelty. He at last fancied himself a God, and insisted upon being addressed as such; in which impiety he was encouraged by the *Dararian* sect; and the true *Moslems* were apprehensive that he intended to abolish *Mohammedism*. But he was assassinated on mount *Al Molkat-ton*, in the 26th year of his reign, and the 37th of his age, unregretted by any, and abhorred by all his subject. His own sister, *Setar Molcha*, and the head general of his troops, encouraged the assassins, whom they caused to be privately murdered immediately after his death; upon which that princess assumed the reins of government, and caused his son to be proclaimed his successor.

IV. *Abu AL THAHER Ledinie*
A. D. 1020. *Ilab* was but seven years old
Hejra 411. when he was proclaimed khalif
of *Egypt* and *Syria*; and his aunt held the
regency four years, when she died. *Al*
Thaber reigned eleven years after her decease:
but in so obscure a manner, that the *Arabic*
writers have not left us any thing considerable
relative to his reign.

V. *Abu Zamim AL MOSTAN-*
A. D. 1035. *SER* was only seven years of age
Hejra 427. on the death of his father: but
he enjoyed the khalifat sixty years. The
most shining part of his reign was his assist-
ing

The Modern History of EGYPT. 189

ing the revolted *Al Bassariri* against the khalif of *Baghdad*; for *Mostanser* carried his success in that revolt, so as to cause himself to be proclaimed khalif of *Baghdad*, in that grand metropolis, and to be prayed for as such in its principal mosque. *Al Kayem* was preserved by the assistance of *Tegrol Bek*; and from this æra we may date the gradual decline of the *Egyptian* khalif's glory. He lost *Aleppo*, with its rich dependencies; and these disasters were followed by a most terrible famine, which raged all over *Egypt*, and almost depopulated *Al Kayro*. Not only cats and dogs, but human carcases, were publicly and greedily devoured. The khalif shewed the most exemplary instances of charity and generosity towards his subjects; and out of above 10,000 camels, horses, and mules, which he had in his stables, he had only three horses left when the famine ceased. This calamity was followed by a grievous pestilence, which helped to complete the misery of this unhappy kingdom. This was productive of the horrors of war, by encouraging the lately revolted *Alu Ali Al Hasan*, to invade *Egypt*, at the head of his numerous *Turks* and *Curds*. He besieged the khalif in his own palace, till he constrained him to buy himself off at the expence of all the valuables that were left in his exhausted treasury and capital. Yet the merciless plun-

190 *The Modern History of EGYPT.*

plunderers still ravaged all the *Lower Egypt*, from *Al Kayro* quite down to *Alexandria*, and committed the most horrid cruelties through all that extensive tract.

Towards the close of his life, *Mostanser* committed the government of *Egypt* to his favourite minister *Bedr Al Gemmal*, an *Armenian*; soon after which he died in the 60th year of his reign; and was succeeded by his youngest son, whom he nominated to the succession a little before his death.

VI. *Abul Kasem AL MOSTALI*
 A. D. 1095. was raised to the khalifat by the
 Hejra 487. intrigues of the vazir, who had conceived a prejudice against *Nezar* the eldest son. As soon as *Al Mostali* was proclaimed at *Kayro*, *Nezar* fled to *Alexandria*, with all his friends, and there maintained his title to the throne. The vazir besieged him with a powerful army, and soon obliged him to submit. The khalif forgave his revolted brother, who soon after betrayed the same ambitious inclination, and was then starved to death between four walls.

492. The most remarkable transaction of this khalif's reign, was the taking the city of *Jerusalem* from the *Turks*, by *Afdal* the *Egyptian* general, who brought an immense plunder from thence: but the christians retook it from the *Egyptians* the same year, which was an affecting loss to the *Moslems* in general.

This

The Modern History of EGYPT. 191

This khalif died in the eighth year of his reign, and was succeeded by his son.

VII. *Abu Ali Al Mansur*, surnamed *AMER Beahcami'llah*, was proclaimed and inaugurated, though he was but five years of age, and the prime vazir *Afdal* governed the kingdom during his minority. This minister suppressed a rebellion raised by the young khalif's uncle; and continued to act with such moderation, that he gained the affections of all the *Egyptians*; while the khalif, by his means, enjoyed a quiet and happy reign, till he was murdered by a sett of Batanists, or mercenary and resolute assassins.

VIII. *Abu'l Maimun Abdal Majid*, surnamed *HAFEDH Be-dini'llah*, and grandson of *Al Mostanser*, succeeded his cousin *Amer*; and *Redwan* forced himself into the vazirat. This minister shewed great cruelty to the *Christians*, particularly at *Kayro*, great part of which he destroyed, and gave up the houses, churches, and monasteries, to be plundered by his troops. He reduced the *Armenian* monastery to ashes; and caused all its monks, together with their venerable patriarch, to be unmercifully butchered. He acted with such a despotic power, that the khalif ironically bestowed on him the title of *Al Malek Mejr*, or *The king of Egypt*.
But

192 *The Modern History of EGYPT.*

530. But he was stript of his dignities and authority by the khalif, who restored to the *Coptic* church all its ancient liberties, privileges, and revenues. This khalif reigned 20 years, and died aged 77.

A. D. 1153. IX. *Abu Mansur Ishmael*, fir-
Hejra 544. named *AL DHAFFER Beamri'llah*,
succeeded his father at the age
of 17, and appointed *Nojmoddin* to the vazir-
rat; which proved so displeasing to *Ali Ebn*
Selar, the emir or governor of *Alexandria*,
that he assembled a body of troops, and
marched towards *Kayro*. He drove *Nojmod-*
din out of that capital, and obliged the young
khalif to confirm him in the dignity of va-
zir. Soon after, *Nojmoddin* put himself at
the head of a large body of blacks, and
came to an engagement with *Ali*, who ob-
tained the victory, and slew his rival. But
he had not enjoyed the vazirat long, before
he was deposed and murdered, by the son of
Al Abbas, the then governor of *Balbeis*, who
obtained the vazirat, through the interest of
his son. This vazir proved a monster of in-
gratitude, and resolved to murder the khalif,
on account of some indecent familiarities
which he had observed him to take with his
son *Nasr*. It is not improbable, that he
persuaded his son to perpetrate the deed, or
to join him in it.

They invited the khalif to an entertain-
ment at their house, where they dispatched
him, with two of his favorites, and flung
their

The Modern History of EGYPT. 193

their bodies into a well. *Al Abbas* made several pretended enquiries after the murdered prince, and condemned two of his brothers, and a first cousin, to be put to death, as his murderers; with others of his friends and favorites, as their accomplices.

X. *Al Abbas* then caused *Al Dhafer's* son, not full five years old, to be proclaimed khalif, under the title of *AL FAYEZ*; and obliged all the nobles to swear allegiance to him: but the young prince was struck with such horror and dread, at the sight of the butcheries committed on his own family, that he became a poor senseless idiot; while the vazir governed with such an absolute sway as to make him hated by the whole court and army, who suspected that he was the murderer of the late khalif. The very ladies of the seraglio and court interested themselves, with an uncommon zeal, to have the vazir and his son brought to trial, and condign punishment. We are told, that they even cut off locks of their own hair, and sent them hanging upon spears, in token of grief, to *Taley Ebn Zarik*, the head general of the army, intreating him, in the most pathetic terms, to see the death of the late khalif revenged on his assassins. The clamor, at last, grew so loud and general over the whole *Fateme* empire, that the vazir and his son fled into *Syria*, attended with a strong escort; carrying with them all the jewels, money

A. D. 1154.

Hajra 550.

194 *The Modern History of EGYPT.*

money, and every thing valuable acquired by *Al Abbas*, during the course of his administration. The *Crusaders* had lately taken the city of *Ascalon*; and the late khalif's sister applied to them, to cause those parricides to be apprehended; who immediately dispatched some strong detachments to intercept them, one of which had the good fortune to surprize them. A bloody engagement ensued, wherein the vazir was slain, and his son taken prisoner: their guard fled; and all their rich spoils fell into the hands of the *Franks*, who conducted *Nasr* to *Al Kayro*, where he underwent the greatest torture that female rage and resentment could inspire.

Talay was raised to the vazirat, and exercised his power in a very arbitrary manner, as well over the *Moslems*, as the *Christians* and *Jews*. But we meet with little else, during this interregnum, as it may be properly called; because the young khalif was a minor, and continued deprived of his reason to his death; which happened
555. in the 11th year of his age.

XI. *Abdallah Ebn Yusef Ebn A.D. 1159. Hasedh*, surnamed *Al Aded*, to
Hejra 555. which he added the prenomens of
Abu Mohammed, was the eleventh and last of the *Fatemite* khalifs in *Egypt*. The vazir *Talay* was assassinated at *Kayro*, for his extortions and cruelties: but the khalif gave that high office to his son *Arzik*, who, in imitation

tion of his father, assumed the title of *Al Adel*, or *just king*.

This new vazir soon gave such an instance of his injustice and partiality, as had like to have caused great disturbance in the kingdom; but it proved only fatal to himself in the end. An eunuch and officer of some consequence, named *Shawer*, who had been promoted by the late vazir his father, had received some ill treatment from a son of his sister, named *Hazan*, and met with no redress; upon which *Hazan*, to mortify him the more, sent him a present of a fine new box, with some thongs of leather in it, such as the *Moslems* used, when they scourged their slaves. This gave *Shawer* to understand, that he had every thing to fear from *Al Hazan*, who was supported by the vazir; and he retired, with some of his adherents, into the solitude of *Lowakat*, where he maintained himself three months against all the forces the vazir sent to reduce him. From thence he marched through the desert of *Alwak* towards *Alexandria*, and posted himself at a village in that neighborhood.

Shawer was immediately joined by a great number of *Arabs* and soldiers that flocked to him from the western parts of *Egypt*, and other places, especially the desert; whereby he soon found himself at the head of an army, consisting of 10,000 horse. He detached the *Arabs*, who were addicted to ra-

196 *The Modern History of EGYPT.*

pine, and accustomed to robberies, to ravage and plunder all the lands belonging to the adherents of the vazir; and gave them the spoils they should acquire, that they might be the more active in their depredations. The *Arabs* executed his orders with such alacrity and success, that he marched to the very gates of *Al Kayro*, and encamped there; threatening the city and court, with fire and sword.

The alarmed vazir had been so far from taking any proper measures for suppressing him, that he thought on nothing but of saving himself and family, and how to convey all his prodigious wealth into some place of security. The khalif and his court were alarmed, at the cowardly flight of the vazir, which threw them into the utmost consternation: but the khalif effectually pacified the discontented *Shawer*, by promoting him to the vazirat in the room of the fugitive *Arzik*, who had fallen into the hands of the *Arabs*, by whom he was stripped of all his immense treasure, and sent naked, and in irons, to the new vazir, who received him with all the marks of generous pity and concern, and appointed him an apartment in his palace, where he ordered him to be treated in the kindest manner. However, *Arzik* daily plotted the blackest treason against his benefactor, and privately attempted to excite the *Egyptian* emirs to some new revolt; while his noble
host,

The Modern History of EGYPT. 197

host, unsuspecting of such black treason, treated him more like an intimate friend than a guilty prisoner, invited him to his table, and consulted him upon the most important matters of state. His attempt to escape, first gave rise to the vazir's jealousy; whose son *Tay*, unravelled such a black series of treasonable practices, that, in the height of his resentment, and unknown to his father, he went directly to the apartment of *Arzik*, and struck off his head with his scimeter.

The *Vazir* had not long been rid of that private enemy, before a public one started up against him; who, in the end, proved a fatal one, not only to him, but to the whole kingdom, and fatemite dynasty. This was one of the principal officers of the army, named *Al Dargan*, who led a numerous body of troops against him to dispossess him of the vazirat; and after a bloody engagement, in which he gave him a total defeat, and slew his son *Tay*, obliged him to quit *Al Kayro*, and take refuge in *Syria*, under the protection of *Nuro'ddin*, the atabek emir of *Damascus*. *Sharver* promised *Nuro'ddin* the third part of the annual revenue of *Egypt*, if he would assist him to recover the vazirat from his competitor, who had then violently seized upon it. *Nuro'ddin* was a declared enemy to the christians, and granted him all the assistance he could spare: but *Dargan* was become too powerful to be easily dispossessed of his dignity.

198 *The Modern History of EGYPT.*

Hejra 559. The christian *Crusaders* had invaded part of *Egypt*, and made some considerable progress in it; which proved a most powerful motive to *Nuro'ddin* to assist *Shawer* in recovering the vazirat; and he accordingly furnished him with a powerful body of his troops, under the command of *Asado'ddin*, surnamed *Shairacub*, to drive them, and his competitor *Dargan*, out of *Egypt*. *Shairacub* entered that country without opposition, overthrew *Al Dargan* at a place called the sepulchre of *St. Naphisa*, and reinstated *Shawer* in the fatemite vizarat. When that minister was thus possessed of his former post, and in a state of independency, he violated his engagement with *Nuro'ddin*, by refusing to pay him any part of the stipulated sum: whereupon, *Shairacub* seized *Pelusium*, and some other places. This excited *Shawer* to conclude a treaty with the *Franks*; who sent some forces to support him; and the combined army shut up *Shairacub* three months in *Pelusium*, or *Belbais*, with an intention to starve him to a surrender. But *Nuro'ddin* having made himself master of the strong fortress of *Harem*, in the prefecture of *Aleppo*; the *Franks* entered into terms of accommodation, and permitted *Shairacub* to retire to *Syria*, without molestation.

As both *Al Dargan* and his brother were put to the sword, *Shawer* had no competitor to dispute the vazirat, and seized all the treasures that had been amassed by the house of *Zaric*;

The Modern History of EGYPT. 199

Zaric; the glory and lustre of which now entirely vanished. All this while, we read nothing of the khalif *Al Aded*, who appears inactive under all the wars and contests since the beginning of his reign; from whence it may be concluded, that, by this time, the *Egyptian* vazirs were become so powerful and despotic, that they had almost stripped the khalifs of their civil power, and left them only the shadow of a spiritual dignity, as the *Omrahs* had long before done those of *Baghdad*.

However, *Shawer* had just reason to dread the resentment of the great and powerful *Nuro'ddin*; who had subdued the greatest part of *Syria* and *Mesopotamia*, and was a prince endowed with all the virtues that could fall to the share of a *Mohammedan*. This martial prince had driven the *Franks* 562. out of all his *Syrian* conquests, and was determined to invade *Egypt*, to punish the complicated treachery of *Shawer*, who was defeated by *Shairacub*; which proved a deadly blow to the vazir and the *Franks* his allies; as it opened a way to the reduction of *Alexandria*, which soon submitted to *Shairacub*, who then led his forces towards *Upper Egypt*. He had left a strong garrison in *Alexandria*, under the command of his nephew *Salaba'ddin*, whom the *Franks* besieged; which occasioned *Shairacub* to return and raise the siege. He concluded an advantageous treaty with the vazir, and quitted *Egypt*; but with his army so weakened

200 *The Modern History of EGYPT.*

weakened by fatigues and sickness, that we may well conjecture this to be the chief reason which induced his return to *Damascus*.

The *Syrians* were no sooner retired out of *Egypt*, than the treacherous *Sharwer* renewed his treaty with the *Franks* against *Nuro'ddin*, who therefore resolved to exert his whole force against *Egypt*. Accordingly, he sent a very potent army there, under the command of *Takkro'ddin Masud*; at a time, when the *Franks* had taken *Pelufium*, and marched to *Al Kayro*, which was then in no condition of defence, and in the utmost confusion, through the disturbances and divisions which raged in it. As soon as *Sharwer* heard of the *Christians* approach, he caused the ancient city of *Mesr* to be set on fire, and its inhabitants to retire to *Al Kayro*, to prevent the enemy seizing on that ancient quarter. He had also persuaded the insignificant khalif to apply to *Nuro'ddin*, to assist him with a powerful reinforcement of *Syrian* troops against the *Crusaders*. This request was very agreeable to that prince, as it gave him the fairest opportunity he could wish of completing the conquest of *Egypt*, and the expulsion of the *Franks*, who were then besieging *Al Kayro*; from whence they were prevailed on to retire, by *Sharwer's* old subterfuge of treaties and high promises.

Shairacub

Shairacub entered *Egypt* at the head of 60,000 horse, and was received every where by the *Mahomedans* as their deliverer. On his arrival at *Kayro*, he was invited by the khalif *Al Aded* to the royal palace, with the greatest marks of honor and gratitude. The khalif was also very munificent to *Salaba'ddin*, and other chief officers of the Syrian army. *Shawer* made large promises to *Shairacub*, and endeavored to excuse his iniquitous conduct. He also expressed the highest regard for all the Syrian generals; though he had formed a design to invite them to a splendid entertainment in his palace, and secure all their persons there. His plot however was not conducted with such secrecy, but that *Shairacub* was informed of it; upon which he ordered his nephew *Salaba'ddin*, and *Jardac* another of his chief officers, to seize upon him, as they were conducting him to *Shairacub*, who was then visiting the famous *Al Shafei's* tomb. They executed this order, and brought *Shawer* bound to *Shairacub*, who ordered him to be closely confined under a proper guard. As soon as the khalif *Al Aded* was informed of *Shawer's* perfidy and imprisonment, he dispatched a messenger to *Shairacub* to demand his head; which was instantly cut off, and sent him on the point of a lance through the streets of the city, attended with a suitable escort, *Al Aded* then invested the Syrian general

202 *The Modern History of EGYPT.*

general with the robe of honor, and other insignia of the vazirat; and saluted him with the title of *Al Malec Al Mansur*, or *The King and Conqueror*.

Adorned with this robe, *Shairacub* repaired to the palace where the late vazir had lived; and was, by an instrument drawn up by the khalif himself, settled in the vazirat. However, when *Shairacub* entered the metropolis, both the soldiery and the populace rose upon him, and attacked him with unparalleled fury: upon which, to pacify them, he cried out, "The khalif has given you all the immense treasures that *Shawer* has amassed." This diverted their rage against him, and drove them to *Shawer's* palace; which they thoroughly plundered, and stript of every thing valuable belonging to it. *Shairacub* was then received every where with loud acclamations, and all possible demonstrations of joy. He was also congratulated in verse, upon his elevation to the vazirat, by *Al Yamad*, the Syrian, and the other most celebrated poets of the age.

Al Camel, *Shawer's* son, lived as a private person in the palace, to the time of his death; so that *Shairacub* enjoyed the high dignity to which he had been advanced, without any opposition, or fear of a competitor. Notwithstanding which, according to the eastern historians, the supreme authority he had acquired was
of

of a short duration: for he died, as some say, of a debauch, after he had governed the *Fatemite* empire only two months, and five days.

He was succeeded in the vazirat by his nephew *Salaba'ddin*, or *Saladin*, who soon after ascended the *Egyptian* throne; on which he signalized himself in such a manner by his virtues, victories, and conquests, as became the founder of a new dynasty, and the abolisher of the *Fatemite* khalifat; so that he is justly celebrated as one of the greatest heroes of that age.

Though there were many emirs, superior both in years and reputation to *Salaba'ddin*, who aspired at the vazirat; yet the khalif *Al Aded* thought fit to promote him to that high employment, and to dignify him with the title of *Al Malec Al Nasr*, which title imports *The King the Defender*: but some of those emirs, who envied him the supreme authority, refused to obey his orders, and to act in concert with him: however, they were at last all brought over by the *Fakih Isa Al Hacari*, except *Aino'ddawla Al Yaruki*; who declared he would never submit to *Salaba'ddin*, and returned to *Nuro'ddin's* court at *Damascus*.

In the mean time, though *Salaba'ddin* acted as vazir to the khalif of *Egypt*, he considered himself as the deputy of *Nuro'ddin* in that kingdom; in which light he was also held

254 *The Modern History of Egypt.*

held by that prince, who gave *Salaba'ddin* only the title of *Al Emir Al Eshabseler*, or *Generalissimo of his Forces*.

When *Salaba'ddin* had secured himself in the vazirat, and found himself master of the khalifat of *Egypt*, he distributed all the immense treasures of *Shairacub*, and those which he had extorted from the *Fatemite* khalif, among the emirs and the troops; by which instance of liberality, he won their hearts, and absolutely conciliated their affections to him. He likewise abstained from wine and gaming, to which he had been before extremely addicted; and, perhaps, to expiate his former crimes, resolved to enter upon a holy war, and attempt to drive the *Christians* out of the *Moslem* territories which they had possessed. He also circumvented and cut off the commander of the *Blacks*, or *Negroes*, that guarded the imperial palace, and garrisoned the citadel of *Al Kayrb*. That officer, though an eunuch, was a person of uncommon resolution and magnanimity, and for some time singly opposed the power of the new vazir; who therefore attacked the *Blacks*, and, after a sharp engagement, put the greatest part of those troops to the sword. The destruction of this corps opened a passage for *Salaba'ddin* into the castle; who thereupon appointed *Bokao'ddin*, a white eunuch, commandant of that place, and assigned

The Modern History of EGYPT. 203

assigned him a proper garrison for its defence.

The young vazir was arrived to the summit of power; yet, as he had left *Nosomo'ddin Ayub*, his father, and the rest of his family at *Damascus*, he was still careful to avoid giving *Nuro'ddin* the least grounds of jealousy, and in every thing behaved as his general, rather than as his vazir of *Egypt*, till he had obtained his commission to have them brought to *Al Kayro*, where they might partake of his grandeur and happiness. His request was of too tender and interesting a nature, not to be complied with by that politic prince, who could easily force the dangerous effects of a denial, and made no difficulty to consent to their departure; though upon condition that they should submit no farther to *Salaba'ddin*, than as to the general of his forces in *Egypt*. *Salaba'ddin* received his father, and all the *Ayuban* family, with great joy, treated them with uncommon marks of distinction, settled great possessions upon them, and promoted them to the highest employments.

The same good understanding reigned between the courts of *Damascus* and *Al Kayro*, when the *Crusaders* made a fresh attempt on *Damietta*, and kept it closely besieged 52 days: but *Nuro'ddin* obliged them to raise the siege, by making an irruption into their *Syrian* territories. This increased the credit and authority

A.D. 1169:
Hejra 565:

206 *The Modern History of EGYPT.*

of *Salaba'ddin* in *Egypt*; while that of the khalif gradually lessened there. *Salaba'ddin* converted two of the public buildings at *Al Kayro* into schools, or colleges, for the disciples of the famous sonnite doctor *Al Shafer*; and turned all the kadis, or judges, of the shiite persuasion out of their places, to make room for those of the other sect. This was a dangerous attempt, as the *Fatemite* khalif was chief of the sect of *Ali*: but *Nuro'ddin* was a zealous abbasside, and looked on the shiites as heretics; which made him entertain such a mortal hatred to the *Fatemites*, that he sent an express prohibition to the vazir to suffer the name of *Al Aded* to be any longer prayed for in any of the *Egyptian* mosques, and to substitute that of the kahlif of *Baghdad* in his room.

When the edict issued by *Salaba'd-*
 367. *din* on this occasion was carried into execution, the khalif *Al Aded* was sick, and soon after died, without knowing he had been deprived of his authority. On his death, *Salaba'ddin* occupied the imperial palace, and took possession of all the treasures, which were immense, as well as the most rich and invaluable furniture, found therein. To the latter appertained a noble library of books, collected by the *Fatemite* khalifs, and containing no less than 100,000 volumes, bound and written in the most beautiful manner. These books were formed of the works of the most
 emi.

The Modern History of EGYPT. 207

eminent *Moslem* divines, traditionists, professors of jurisprudence, philologers, grammarians, poets, philosophers, historians, mathematicians, and astronomers.

Salaba'ddin removed the family of *Al Aded* to a private and retired part of the palace, and placed a guard upon them: some of the khalif's slaves were sold, some manumitted, and others given away.

Thus ended the *Fatemite* dynasty in *Egypt*, after it had continued in *Africa* 271 years; that is 71 in *Kairwand*, and 200 in *Al Kayro*. We have before taken notice,ⁱ that their founders boasted their descent from *Ali*; by *Fatima*, the daughter of *Mahommed*: but were all the while disclaimed as such by the abasside khalifs, and by them excommunicated as transitors, usurpers, tyrants, and impostors, together with all their adherents, as heretics, and rebels to their lawful sovereign.

The *Fatemite* princes made a great progress in extending their power not only far beyond that part of *Africa* where they then resided, but even as far as *Sicily*; and the surprizing strength, and stupendous works, of the city of *Mobdia*, which their founder built, and called by his new name, are an ample evidence of their early power and opulence.

When they became masters of *Egypt*, and removed their court thither, they were not less

T 2

am-

ⁱ See this vol. p. 169.

208 *The Modern History of EGYPT.*

ambitious, or less successful in enlarging their dominions; which gave them an opportunity of raising their empire to such a height of magnificence as the *Arabic* writers thought they could never sufficiently extol. Whatever successes they had in the field, whatever conquests they made either in *Syria*, *Palestine*, or other provinces whither they led their victorious armies, were always celebrated with the utmost pomp and splendour; yet in such a manner, and with such circumstances, as shewed at once a due sense of the vanity of all worldly pomp, and their grateful acknowledgments to the giver of all victory.

As soon as the news of the abolition of the *Fatemite* khalifat in *Egypt* arrived at *Baghdad*, and it was known there that the khalif *Al Mostadi* was prayed for throughout all the *Egyptian* provinces, public rejoicings were made in that capital for several days. *Al Mostadi* also dispatched *Amadodin Sandal*, one of his ministers of state, with royal vests to *Nuro'ddin*, *Salaha'ddin*, and those preachers who had mentioned his name in the mosques of *Egypt*. He also sent them magnificent presents; and ordered the black standard, used by the house of *Al Abbas*, to be carried to *Kayro*, where his authority was recognized, by people of all ranks and denominations. This revolution was accomplished without any effusion of *Moslem* blood; or, as the *Arab* writers express it, *without so much as two goats butting each other;*

The Modern History of EGYPT, 209

other: though the *Egyptians* had been 200 years entirely attached to the family of *Ali*.

Salaba'ddin being master of all *Al Aded's* treasures, which amounted to a prodigious sum, sent part of them to *Nuro'ddin* in *Syria*, and distributed the remainder among the troops. This gave *Nuro'ddin* assurance of *Salaba'ddin's* fidelity to him; but while the latter amused him, with the most feigned submission, and acts of generosity, he also took all proper means to secure the crown of *Egypt* to himself and his descendants. To all his wise precautions and preparations, the elated *Salaba'ddin* took care to add that of gaining the *Egyptians* to his interest and administration, by all the popular acts of clemency and liberality; in which he succeeded so well, that he became idolized among them. *Nuro'ddin* was no less a master of the art of dissimulation, and appeared outwardly satisfied with his proceedings; though he was all that while raising a powerful armament, with full resolution to invade *Egypt*; but he died of a squinancy, at the castle of *Damascus*. just as he was going to enter upon that expedition, to the great joy of *Salaba'ddin* and his whole family, as also to the great satisfaction of the *Egyptians*, who dreaded his approach.

Nuro'ddin was succeeded in the sovereignty of his great dominions by his son *Al Malec Al Saleh Ismael Mahmud*, who was then only eleven years of age; and *Salaba'ddin* acknowledged himself

210 *The Modern History of EGYPT.*

himself his vassal, by ordering prayers to be set up for him in all the mosques within the *Egyptian* territories : but, soon after, *Salaba'd-din* assumed the title of sultan, or sovereign of *Egypt*, and was acknowledged such, by the far greater part of the states of that kingdom, without opposition.

There were many *Egyptian* lords who retained an irreconcilable hatred against the new *Abbasside* khalif, and had engaged in a conspiracy against him, in favor of the *Fatimite* family, and with a design of restoring the khalifat. This plot was deeply laid ;

569. yet timely discovered, and severely punished. Another revolt broke out the next

year, which was also suppressed by *Al* 570. *Malek Al Turan* the brother of *Salaba'ddin* ; while that sultan himself obliged the *Franks*, under the command of *William II.* king of *Sicily*, to raise the siege of *Alexandria*, with great precipitation and loss. This suc-

cess was followed by a much greater in *Syria* ; where he reduced the strong capital of 571. *Damascus*, of which he made his bro-

ther governor, and returned to *Egypt* in a triumphant manner. He meditated the subjugation of all the lesser *Mohammedan* states, and also the expulsion of the *Franks* out of *Syria* ; in which he was so successful, that he obtained the kingdom of *Damascus*, conquered *Mesopotamia*, won *Palestine*, and regained *Jerusalem*. “ A prince who wanted nothing to

The Modern History of EGYPT. 211

to commend him to succeeding ages, nor to glorify him in the kingdom of heaven, but the saving knowledge of *Jesus Christ*."

We shall give an account of the reigns of this prince and his successors in our next volume: but shall here confine ourselves to an account of that prince's family.

On the Family of sultan SALAHA'DDIN, or Saladin.

Ayub, the brother of *Shairacub*, was the father of *Salaha'ddin*, and originally of the city of *Darwin*: but they afterwards removed into *Irak*, and offered their service to *Babruz*, the *Seljukian* governor of *Baghdad*, and the province of *Irak*. *Babruz* found them men of merit, and made *Ayub* commandant of *Tecrit*, where *Shairacub* was appointed to serve under him, after they had gone through all the military posts with great honor and reputation. The night that *Salaha'ddin* were born, his father and uncle were expelled *Tecrit* by *Babruz*; because *Shairacub* had killed a christian scribe, or secretary. After this expulsion, the two brothers retired to the court of *Atabek Amadoddin Zenki* at *Al Marwef*, and entered into the service of that prince, who loaded them with presents, and bestowed some of his territories upon them. The atabek conferred upon *Ayub* the post of commandant of the city of *Baalbec*; which, on the death of *Zenki*, he delivered up to the
Da-

212 *The Modern History of EGYPT.*

Damascenes. by way of exchange for several other districts and territories that were ceded to him; and this so conciliated to him the affections of the *Damascenes*, that he was from that time considered as their general and commander in chief. As for *Shairacub*, he remained with *Nuro'ddin Mahmud*, *Zenki's* son; who assigned him the government of *Rababa* upon the *Euphrates*, *Hems*, and other cities: being likewise acquainted with his bravery, and skill in the military art, he constituted him generalissimo of all his forces. *Nuro'ddin* was afterwards desirous of annexing *Damascus*, with its dependencies, to his dominions; and employed *Shairacub* to write to his brother *Ayub*, for his assistance in this affair. *Shairacub* took his measures so well, and managed this arduous point with such address, that *Ayub* prevailed on the *Damascenes* to recognize the authority of that prince. These two able ministers, and great captains, presided over *Nuro'ddin's* councils, till the first expedition he undertook into *Egypt*; which was committed to the care of *Shairacub*.

END of the FOURTH VOLUME.



